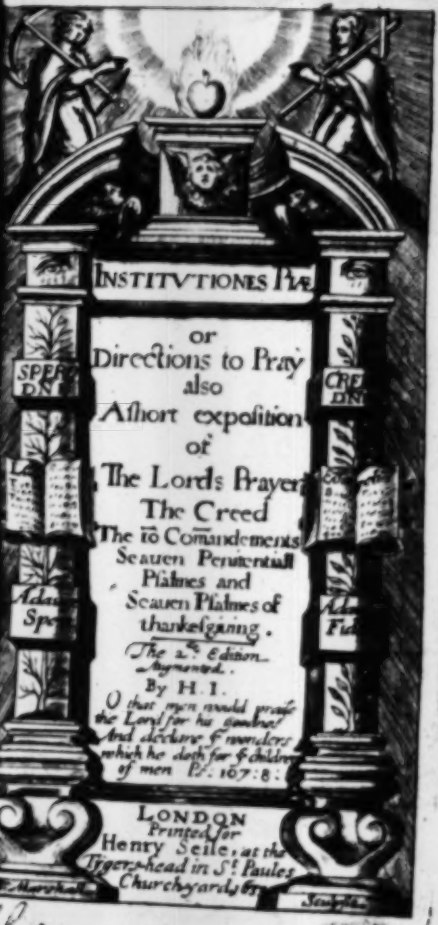

INSTITVTIONES PIÆ

or
Directions to Pray
also
A short exposition
of
The Lords Prayer
The Creed
The 10 Comandements
Seauen Penitentiall
Psalmes and
Seauen Psalmes of
thankesgiuing.

The 2d Edition Augmented.

By H. I.

O that men would praise the Lord for his goodnes And declare & wonders which he doth for & children of men Ps: 107:8:

LONDON
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To the Christian Reader.

COurteous & Christian Reader, accept I pray thee, with the like favour thou receivedst the former Impression, these few observations and collections, of Meditations and Devotions; which at the first, I intended for mine owne private use: but since, considering with my selfe, that Bonum quò communius eò melius, Every good thing is the

better for being communicated (as I formerly published it) I have now inlarged it, for the publike use of them, who shall afford themselves so much time, as to performe those duties, which are contained in it. The Heathen man could say, A Iove principium: to the shame of many (I will not say of those, who professe themselves, and would be called Christians) who are so farre from beginning all their actions with Gods service, as that it is a rare thing, to see them attend it at all.

It is no marvell then, if God with-hold his hand of goodnesse from our Land, or if (according to the Prophet) He hide his face from us, when we are so remisse, so dull, either

Psal. 88. 14

either in ſerving him with the Dutie *of* Praiſe *and* Thankſgiving *for his* Benefits *paſt, or with the* Service *of* Prayer, *for his* Providence *and* Goodneſſe *to come.*

Wee can talke of Comets *and* apparitions *in the ayre, and bee ſtricken with* wonder: *we can ſpeake of* unſeaſonable *and tempeſtuous times, and bethinke our ſelves of what diſeaſes, famine, and the like judgements may enſue thereupon, with* griefe: *we can diſcourſe of* wars, rumours of wars, *and mighty preparations abroad, with* feare: *and yet we are ſo ſtupid and ſenſeleſſe, that wee cannot ſee or diſcerne the true cauſe of all theſe occaſions of*

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wonder, griefe, and feare, namely, our ſinnes; at leaſt if we doe, yet wee ſet not our ſelves to take away the cauſe by that wholſome remedy which God himſelfe hath preſcribed to remove it, if we would but apply and uſe it. We thinke it enough, if we can talke of the medicine (and it is ſomewhat if we doe that) and have the ſpeculation how to rid our ſelves of the diſeaſe: but for the practice of it, it fares with us, as with thoſe who have an infirmity groming upon them, and know the remedy; but either for want of leaſure, or for the queaſineſſe of the ſtomach, or the bitter or unpleaſing taſte of the medicine, they forbeare the taking.

king of it, till the Diſeaſe grow incurable.

Wee are content to heare that the Phyſician of our ſoules *preſcribeth us, but we* neglect the Diet *which he enioyneth us. All our* Religion *depende.h on the* Eare: *and, ſo it had pleaſed* God *to* have *given us but an* Eare *to* heare, *he might have ſpared* the tongue & lips *to praiſe* him, *and all the other parts* to worſhip & reverence him, *wee could have beene well enough contented with that* member *alone.*

But (beloved) let us not deceive our ſelves: *for hee* that hath *made the* Eare *to* heare *what good he hath done* unto *us, hath made the* tongue *alſo to confeſſe his*

due praiſes for that which hee hath ſo done. And if wee neglect to give him due thankes for his Mercy; *it will come to paſſe, and that (to bee feared) very ſpeedily, that wee ſhall be forced in bitterneſſe of ſoule to confeſſe his* Iuſtice, *when wee ſhall finde that hee juſtly turneth his* Bleſſings *into* Curſes *and* Plagues, *and bee compelled to acknowledge and ſay,* Iuſt art thou, O Lord, & righteous, and juſt are thy Iudgements.

Pſal 119. 137.

And therefore in time, let every one of us recollect himſelfe, and in his private Cloſet *or* Chamber *with himſelfe, & in the* Church *with the Congregation, humbly confeſſe his ſinnes to* God, *deſire*

ſire pardon for them, praiſe him for his bleſſings, pray him to continue them, and deprecate his juſt anger from us: and then (no doubt) he will be graciouſly pleaſed to be merciſull to us, and heare us, and avert thoſe Iudgements from us, which wee moſt juſtly have deſerved. Which let us all againe and againe beſeech him to doe, for the merits and interceſſion of his bleſſed Sonne, *and our alone* Saviour, Ieſus Chriſt.

Institutiones piæ.
OR
DIRECTIONS
to pray, &c.

A generall exhortation to Gods service.

THe minds of many (I will not say of most men) are so distracted with the *cares* of this *world*, and so much addicted to the *pleasures* thereof, and the thoughts of *God*

God and *goodneſſe* ſo farre from them, that ſeldome or never they thinke, either of the *danger* they are obnoxious to, or the *loſſe* they are like to ſuſtain, by the *neglect* of thoſe things, which tend to their *ſalvation*. So that the ſaying of our Saviour to *Martha* may well bee applied to them, *Thou art troubled with many things, One thing is neceſſary*. And if they would take into ſerious *conſideration*, what they *hazzard*, nay what they *looſe* by neglecting this *unum neceſſarium*, without doubt they would with-draw themſelves from the immoderate *cares* and *pleaſures* of this tranſitory *world*, and

in

in due time bend their *thoughts* to that *course*, which in the end would *bring rest to their soules*. The *Heathen* man could say, *Tempus est de illâ perpetuâ jam, non de hac exiguâ vitâ cogitare.* And *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur.* In our *temporall* estate, we are carefull enough, in the beginning of our *dayes* to settle a *course* of life, for our *maintenance* and *preservation*. Why should wee be so *backward*, so *remisse*, in those things which concerne us neerer, even the eternall *good* and happy *estate* of our *soules*, and that betimes

cicero.

betimes too? for if our *beginning* be good, there is good hope of the time *succeeding*. Let us therefore lay a good *foundation*, like wise *builders*, and *seek*
Esa. 55. 6. *the Lord while hee may bee found*; and fixe our *cogitations* wholly upon him, *love, honour, obey* him, apply our selves wholly to his *service*. And this wee are bound to doe in diverse *respects*.

For the *excellency* of his *Divine Perfection*.

wanting } in nothing.
defective }

Iob 37. 16 *Perfect in knowledge.*
11. 17 *Past finding out.*
Mat. 5. 48. *Bee perfect as your Father which is in heaven is perfect.*

Which *Perfection* though no

no *Heart* can
comprehend or } fully,
Tongue expresse

Yet we may make some e-
stimate of it, by some of
his *Attributes*, whereof
we shall give you a briefe
ight.

S. *Augustine* speaking of
his *perfection* saith, that

Hee is immutable, yet
changing all things:
Alwayes in action, ever quiet.
Filling all things, not con-
cluded in any thing.
Great without quantity:
Good without quality.

Patet quam sit admirabi-
lis, cum omnibus linguis
sit indicibilis, omnibus
cordibus sit incogitabi-
lis.

Excedit supereminētia de-
itatis,

itatis, non solum usitati eloquij sed etiam intelligentiæ facultatem.

1. Hee is *Absolute* or *Simple.*
without *composition.*
without *Body.*
Spirituall. Invisible.

Tertul. He is all { *Eye* / *Eare* / *Hand* } because he { *seeth* / *heareth* / *worketh* } [illegible]

He is all Foot, because hee is every where.

Ruffin. *When you heare him named, conceive him to be*
A substance without *beginning or end.*
Simple without *mixture.*

2. Infinite.
Not to bee circumscribed by, to time or place.

Psal. 139. 6. &c. *Whither shall I goe from thy presence, &c.*

Heaven

Heaven is my Throne, &c. where is the place of my rest? Esa 66. 1.

Do not I fill heaven and earth saith the Lord? Ier. 23. 24.

The Spirit of the Lord filleth all the world. Wisd. 1. 7.

Deus ubiq; est, & totus ubiq; est. S. Hier.

Æterna stabilitate in seipso manens, totus adesse rebus omnibus potest, & singulis totus. S. Aug.

Immortal.

I live for ever. 3. Deut. 32 4. Dan. 4. 34. Apoc. 4 9. 1 Tim. 6. 16.

I honoured him that liveth for ever.

He onely hath immortality.

Solus Deus est immortalis, quia non est per gratiam, sed per naturam. S. Hier.

Eter-

4. Eternall.

Without *beginning.*

Psal. 90. 2. *Thou art God from everlasting.*

Without *end.*

102. 27. *Thou art the same, and thy yeeres shall not faile.*

Dan. 7. 13. *Hee is called the ancient of dayes.*

5. Immutable.

Not to be *changed,*

1. In his *Nature.*

Ps. 102. 26. *Thou shalt endure.*

Mal. 3. 6. *I am the Lord. I change not.*

Iam. 1. 17. *Every good and perfect gift commeth from the Father of lights, with whom is no variablenesse, neither shadow of changing.*

2. In his *Promises* and *Decrees.*

The

The counsell of the Lord shall stand:	Pro.19.21.
My counsell shall stand.	Esa.46.10.
The immutability of his counsell.	Heb.6.17.
God hath promised who cannot lye.	Tit.1.2.
Non mutatur Deus qui unus atque idem est, & mutari non potest.	S. Hierom.

Wise.

Nothing hid from him.	6.
The Lord knoweth the wayes of the righteous.	Psal.1.7.
The Lord knoweth the thoughts of man.	94.11.
His Wisdome is infinite.	147.5.
No searching of his Understanding.	Esa.40.28.
Loe, thou knowest all things.	Ioh.21.17.
Knowne unto God are all his workes.	Act.15.18.

Ro. 11.33. *O the depth of the riches, both of the wisdome and knowledge of God!*

1 Cor. 2. 10. *The Spirit searcheth all things.*

Heb. 4. 13. *All things are naked and open to his eyes.*

1 Ioh. 3. 20 *God knoweth all things.*

7 Holy.

No *evill* or *iniquity* in him.

Exo. 15. 11 *Who is like unto thee, O Lord, glorious in holinesse?*

1 Sam. 2. 2. *None holy as the Lord.*

Esa. 29. 23. *The holy One of Iacob.*

40. 25. *The holy One.*

Abac. 1. 13 *Of purer eyes, then to behold evil.*

Esa 6. 3. Apoc. 4. 8 *Holy, Holy, Holy, is the Lord of Hostes.*

Iosh. 24. 19 *He is an Holy God.*

Lev. 11. 44. *I am Holy.*

True

True.	8.
1. In himselfe.	
Whatsoever is in him is *Truth.*	
The Lord is the true God.	Ier.10.10.
It is life eternal to know thee the true God, &c.	Ioh.17.3.
Let God be true, and every man a lyer.	Rom.3.4.
Ye turned from Idols to serve the true and living God.	1 Thes.1.9
2. In his workes.	
Iust and true are thy wayes.	Apoc.15.3 16.7.
Righteous in all his workes.	Dan.9.14.
Iust art thou, O Lord, and righteous are thy judgements.	Ps.119.137 75.
3. In his words.	
The words of the Lord are pure.	Ps.12.7.
The Truth of the Lord endureth for ever.	117.2.

Good

9. **Good.**

Absolutely.
Not participating from any other.
1. In himselfe.
2. Author of all good to others.

Mat. 19.17. 1. *There is none good but God.*
Ps. 119.68. *Thou art good.*
Iam. 1.17. 2. *Every good and perfect gift commeth from the Father of lights.*
Ps. 33.5. *The earth is full of his goodnesse.*

10. **Glorious.**

Exod. 16.7 *Yee shall see the glory of the Lord.*
10. *The glory of the Lord appeared.*

The

The sight of his glory like consuming fire.	Exo.24. 17.
The Glory of the Lord appeared to all the people.	Lev.9 23.
The Glory of the Lord filled the house of God.	2 Chr.5.14
The whole earth is full of his glory.	Esa.6.3.
His Glory is above the Heavens.	Psal.113.4

Powerfull.

Working all things in all.	Gen.17.1.
Who doth great, unsearchable, and marveilous things without number.	43.14. 2 Cor.6.18 Iob 5.9.
The fabrique of the Vniverse is the worke of his hands.	
The Heavens beautified with Starres.	

Psa.104. 24. The Earth *spacious and adorned.*

The Sea { *Full of variety of his riches.* / *Stored with Fish, &c.*

Psal.33.6. *All made of nothing, but by his Word.*

74.17. *Thou hast prepared the Light and the Sunne.*

101.25. *Thou in the beginning hast laid the foundations of the earth, &c.*

Heb.11.3. *Through faith we understand that the world was ordained by God.*

Clem. Alex. Mundus hic est veluti magnus liber, diuinæ Majestatis & gloriæ opera explicans.

Apo.19.16 He is *King of Kings, Lord of Lords.*

Vpholding all the pillars of the earth. Mo-

Moving the Heavens.
Changing the seasons.
Dividing the waters.
Bringing forth the winds, as out of his treasury.

But in this, and all other his *Attributes*, *Verius cogitatur quam dicitur:* and we *speake* best of his *worth*, when with a silent *admiration* wee hold our *peace*, according to that of the Psalmist, *Psa.*65.1. which Saint *Hierome* hath translated, *Tibi silet omnis laus Deus in Sion.* S. August.

Yet though the *custome* of the *world* is to respect *men* and *things* { For the *goodnesse* in them. For the *benefit* which accreweth by them.

Yet the *later* worketh most: for let a thing bee never so *good*, if it bring no *profit*, it is the lesse regarded.

Let us therefore take a *view* of some other of *Gods Attributes*, and consider whether we have not sufficient cause to *serve* him, for the *benefits* wee reape by him.

And first of that which commeth by him in the

I. *Creation.*

In which he made { *Man.* / *All things for his service.*

1 *Hee made him his chiefe delight.*

Gen. 1. 27. *Hee made him after his owne Image.*

Psal. 8. 5. *Hee made him little lower then*

then the *Angels*.

He crowned him with glory and honour.

He put all things in subjection under his feet. Psal. 8. 6.

This wrought *admiration* in *David*.

When he was not, hee made him a *Man*, not a *Beast*, but such a *Creature* as may enioy *eternity* with him.

He made the { *Heaven*, *Earth*, *Sunne*, *Moone* & *Starres* } and *rested* not. S. Ambr.

But when he made *man* he *rested*, that hee might have one *Creature* whose sinnes he might remit.

2 He made all things for his *service*.

Forthim {
The *Sunne* riseth and goeth downe.
The *Moone* increaseth
The *Starres* arise.
Beasts, *Fowle*, and *Fish*. Psal. 8.
Corne and *Herbs*.
Hills and *Mountaines*.
Valleys and *Fields*.
Rivers and *Flowers*.
Times and *Seasons*.
Angels and *Archangels*. 91. 4.
Principalities and *Powers*.
Thrones and *Dominions*.
Cherubim & *Seraphim*.
}

If therefore every one be a *debtor*, for that which he hath received, and that (with the *Philosopher*) *Dis & Parentibus nunquam redditur æquivalens*; *Man* ought to remember his Arist.

Creator

Creator with thankfulnes, as *often* and as *long* as hee breathes.

If I be a Father, where is my honour? Mal. 1. 6.

Hac conditione gignimur, ut generanti nos Deo iusta & debita obsequia præbeamus.

II. His *Providence* and *Conservation.*

Thou hast no more *power* to *subsist* without him being *made*, then to bee *created* before thou wert *made.*

Thou wert but once *made*, but oftentimes *preserved* from { Fire. Water. Sickneſſe. Enemies, &c

Hee defends us under the Psal. 91. 4.

shadow of his wings.

Psal.91.11 Hee giveth his Angels charge over vs.

2 Reg.6. In the example of Elizeus.

Ps.103.13. Hee is as carefull over
Esa.49.15. vs, as a father over his chil-
Ioh.10.11. dren, a mother over hens, a
Esa.40.11. shepheard over his flocke.
Ezech.34. 10.

Hee gouerneth all things by his providence.

Psa.23.1,2 Wisd.14.3.

Mat.10.29 Not a Sparrow falleth on the ground.

Psal.147.9 He feedeth the young Ravens.

Ps.145.15. Hee giveth us meat in due season.

1 Pet.5.7. Cast your care on him, for he careth for you.

Act.17.28. In him we live, move, and have our being.

To end this with Saint Ambrose,

If thou art *sicke*,
He is thy *Physician*.
If thou art *weake*,
He is thy *Strength*.
If thou *feareſt death*,
He is thy *life*.
If thou *deſireſt Heaven*,
He is the *Way*.
If thou *ſhunneſt darknes*,
He is the *Light*.
If thou *wanteſt food*,
He is thy *Nutriment*.

Bleſſed are the people, whoſe God is the Lord. Pſal.144.5

3 His *Love*.

Delighting in the *works* of his *hands*.

Loving them that love him. Prov.8.17. Ioh.18.21.

Nay when we loved not him, He firſt loved us. 1 Ioh.4 10 19.

I am found of them which ſought me not. Eſa.65.1.

Ro. 5.8,10 *Nay, when we were his enemies.*

And that with a *perpetuall* and *everlasting* love.

Ier. 31.3.

This *Love* is especially manifested in our *Redemption.*

Which *Love*, and the *benefit* arising by it, no *tongue* or *pen* is able to expresse.

S. Bern. Saint *Bernard* saith, If I owe to *God* all that I am for my *Creation*, what shall I give further for my *Redemption?* In my *Creation* he gave me to my selfe; in my *Redemption* hee gave himselfe to me, and restored me to my selfe.

1 Not onely for the *Act.*

2 But for the *Manner.*

1 Man

1 Man being fallen from *blessednesse* by our first *Parents* sinne, God in *mercy* had pity on his estate, and was reconciled to him, was cõtent that he should bee redeemed from the *bondage* and *penalty* of sin, from everlasting *death* of *body* and *soule*.

2 The manner, *extraordinary*.

By his *Sonne*, his onely *Sonne*, God from all eternity,

Taking *ours*, and not the *Angels* nature:

Suffering *death*, the worst, the most accursedst, of the *Crosse*.

When we were his *enemies*.

Whereby we were freed from

from what wee deserved, *Punishment*, eternall *death* of body and soule.

Made capable of what we could not *expect*, *Everlasting felicity*, and life of both.

Is not this *love* without *parallel*?

That of *enemies*, that of *children of wrath*, that of *eternall perdition*,

1 Ioh. 3.1. We are called the *Sons of God*.

This is a greater act of *love*, this manifesteth Gods *love* to us more then our *Creation*.

For by his *word* he created us *without wearinesse*;

But our *Redemption* cost more, his only *Sonnes* dearest *Blood*.

who

Who suffered for our sinnes, the Iust for the unjust. 1Pet.3.18.

And powred out his soule unto death. Esa 53.12.

Was made a curse for us. Gal 3.13.

Humbled himselfe to the death of the Crosse. Phil.2.8.

To *redeeme* us from the *death* and *curse of the Law.*

He sent Redemption unto his people. Psal.111.9

He redeemeth Israel from all his sinnes. 130.10.

Hee gave himselfe for us, that hee might redeeme us from all iniquity. Tit.2.14.

4 His *Patience* toward us, daily provoking him.

In the dayes of Noah. 1Pet.3.20 Ge.15.16

The Amorhites. Psal.95.10

The Israelites 40. yeeres. Act 13.18.

The Ninivites. Ionas 3.

Long

Exod.34.6 *Long suffering.*
Psal 86.15 *Slow to anger.*
103 8.
Ioel.2.13.
Ionæ 4.2.

V. His *Mildnesse.*

Neh.9.17. Lenity in correcting.

Neh.9.31. *Not utterly consuming those whom he correcteth.*

Lam.3.22. *And it is of his mercy that we are not consumed.*

Abac.3.2. *In his anger remembring mercy.*

Ezech.18. 23,32. 33.11. *Not delighting in punishment.*

Psal 89.33. *Not utterly taking away his mercy.*

103.10. *Not dealing with us after our sinnes.*

VI. His *Mercy* and *Grace* to sinners.

Luk.6.36. *Bee mercifull as your heavenly Father is mercifull.*

2 Cor.1.3. *The father of mercy.*

He

He was ever so.	Psal 22.4.
He is rich, and not sparing in his mercy.	25.6. Ephes 2.4. Rom 5.20.
Tender and compassionate.	Psal 130.7.
Bringing many *Benefits* with it.	Luk. 1.78. Ps. 106. 43 Mat. 18.27
Begetting us againe by it.	1 Pet 1.3.
Preserving us from *dangers* and *sickneſse.*	Psal.97.10 Phil. 2.27.
Preserving their soules.	Psal.79.10
Saving us by it, which is the chiefe and greatest *benefit* mankind can desire.	Tit.3 5.
And as hee is rich in *mercy,* pardoning sinners, so in his favour promising *good* to his servants,	
I will love them that love me.	Pro. 8.12.
I will inrich them.	8.21.
The Lord will preserve the soules of his Saints.	Psal.97.10
The children of his Saints shall	102.28.

shall continue, and their seed stand fast in his sight.

Mar. 10. 29, 30. *No man that hath forsaken house, &c. for my sake, but hee shall receive* 100. *fold.*

A hundred fold *heere*, by inward *graces*, if not by outward *dignity.*

For *deceiveable* things they shall receive *true.*

For *doubtfull* things, they shall receive *certaine.*

For *corporall* things, they shall receive *spirituall.*

For *transitory* things, they shall receive *permanent.*

Their *cares* shall be turned into *security.*

Their *teares* into *ioy.*

Their *trouble* into *quiet.*

Their *perturbations* into *inward peace.* The

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. Psa. 34.16

He that toucheth them, toucheth the apple of his eye. Zach. 2.8.

Not a bone of them shall be broken. Psa. 34.19

For God rewardeth *secundum*, though not *propter opera*.

And *reward* maketh all *workes* seeme *easie*; The *husbandman* in his *toyle*, the *merchant* in his *danger*.

The reward of the good shall not faile. Eccles. 2.8

The Lord is good to them that trust in him. Lam. 3.25

Hee sendeth health and wealth to his servants. Pro. 3.8, 9.

He never faileth them that seeke him. Psal. 9.10.

His

Psalm. 31. *His reward is plentifull to them that feare him.*

Now take a *view* of all these *benefits*.

Of our *Creation*.

Of all *things* for our use.

Of Gods *preservation* and *providence* over us.

His *love* to us.

Before we *loved* him.

Loving him.

While we were his *enemies*.

With an *everlasting* love.

In such a large *extent*, by

Our *Redemption*.

In the *act*, when we were in bondage of the { *Devill.* / *Sinne.* }

In the *manner*, by his onely *Sonne*, by his *death*, most ignominious and cruell.

To

To free vs from deſerved *death*.

To eſtate us in undeſerved *happineſſe*, life everlaſting.

His *Patience* to us, daily offending him, and new crucifying his Sonne.

His *Mildneſſe*, lenity in correcting us to *Amendment*, not *Deſtruction*.

His *Mercy*, in *forgiving* our *offences*, in promiſing *protection* and *rewards* to his ſervants.

And tell me if theſe be not ſufficiēt *motives* to perſwade us to his *ſervice*, if our hearts be not hardned.

If we aske what it is to be the *ſervants* of *God*.

The anſwer is plaine and eaſie: as in the caſe of

of a Master *Temporall*, so in *Spirituall*.

To doe the *Will* of our Lord and Master.

1 Thes. 4.3 *This is the Will of God, even your sanctification.*

Deu. 5.29. *To feare and keep his Commandements.*

This *Commandement* is double.

Psa. 37.38. 1 *To keepe innocency, and to doe that which is right.*

Eccles. 7.1 2 *And doe no evill.*

They are put both in one verse by *God* himselfe.

Deu. 30 15 *I have set before thee life and good, death and evill.*

And by the Prophet *David*.

Psa. 37.27. *Flee evill, and doe that which is good.*

That his *Precepts* should be

be *kept* is great reason.

Because they are just and holy. Rom. 7. 12.

All his Commandements are just. Ps. 119. 75.

True and righteous are thy Iudgements. Apo. 16. 7.

Iust art thou, O Lord, and righteous are thy judgements 119. 137.

I. Now for the first part of his *Will.*

To *keep* that which hee *commandeth.*

To *follow* that which is *good.*

Many *motives* there are to perswade us to it.

1. For the *peace* which good men have:

1. *with God.*

They are reconciled to him.

We have peace with him. Rom. 5. 1.

2. *With*

2. *With men.*

Pro. 16.7. *When the wayes of man please the Lord, He will make his enemies also at peace with him.*

3. *With our selves.*

Having mortified our *affections*, placed them on *Heavenly* things,

Wee are troubled with nothing.

All things are quiet about us.

Ps. 119.165 Esa 48.18. *Great is the peace that they have which keepe Gods Law.*

32.17. *The worke of justice shall be Peace.*

Ro. 14 17. *The Kingdome of God is righteousnesse and peace.*

4. *In our consciences, inward Peace.*

2 Cor. 1.12 *The testimony of a good conscience*

science was Saint Pauls rejoycing.

A good conscience, a continuall feast. Pro. 15.15.

Shunnes no mans sight. S. Hier.

The Heathen had some feeling of this *peace, A life well spent bringeth such comfort, that either sickneſſe toucheth them not, or the griefe of it little troubles them.* Tully.

Socrates said, that, *Hee lived without perturbation, whose conscience reproved him not.* Socrates.

And *Bias*, *That hee lived without feare, that had a good conscience.* Bias.

And though hee have *feare*, is it not *desperate* or *grievous*, but *religious* and *holy*.

Which kinde of *feare*, dif-

disquieteth not, but comforteth.

For the best *hope* is joyned with such a *feare*.

2. For the *comfort* they have in the *Holy Ghost*.

Ps. 97. 11. *There is sprung up a light for the righteous, and joyfull gladnesse to such as bee true hearted.*

118. 15. *The voyce of joy and health is in the dwellings of the righteous.*

36. 8. *They shall be satisfied with the plenteousnes of thy house, and thou shalt give them drinke of thy pleasures, as out of the River.*

All *vertues* and *graces* of the *Spirit* assist them as the *blood* of the veines doe the *heart*.

1. *Faith*

1. *Faith*, whereby they discerne the good and evill of the life to come and adhere to the promises of *God* made in *Christ Iesus*.

So that they account not the afflictions of this life worthy of the glory which shall be revealed to them. Rom.8.18. 1.10.5.b Gal 5.5. Act 10.43. Ier. 31.34.

2. *Hope*, whereby they expect their *reward* joyfully *Rejoycing in hope.* Rom.12. 12.

Who so trusteth in the Lord mercy imbraceth him on every side. Psal.31.11

Blessed is the man that hath set his hope in the Lord. 40.5.

Blessed are all they that wait for him. Esa 30.18.

Cast not away your confi- Heb.10.35

dence which hath great reward.

3. *Love to God.*

Which breeds contempt of the *world.*

Phil.3.8. *Accounting all things dung and losse to win him.*

Ios.23.11. *Take good heed therefore to your selves, that you love the Lord your God.*

Rom.5.5. *The love of God is shed abroad in our hearts by the holy Ghost.*

Rom.8.35. *Who shall separate us from the love of Christ, shall tribulation, &c.*

4. *Alacrity in Obedience* to his Commandements.

Pro.10.8. *The heart of the wise meditateth obedience.*

This

This is better than sacrifice. | 1 Reg. 15. 22.
We will doe all things which the Lord hath commanded us. | Exod. 19. 8.
I have set God before me, wherefore my heart was glad. | Psal. 16 9.
My heart and flesh reyce in the living God. | 10. 84. 2.

5. *Humility* in all their ctions, which makes em acceptable in the ht of *God.*

hen we have done all we are e to doe, we are to say that are unprofitable Servants.
He hath regarded the lowesse of his hand-maiden. | Luc. 1. 48.
He hath exalted the humand meeke. | 52.
Blessed are the meeke, for ey shall inherit the earth. | Mat. 5. 5
Blessed are the poore in | 3.

spirit, for theirs is the Kingdome of heaven.

He that humbleth himself shall be exalted.

6. *Patience* in their *tribulations*, which are *accidents* common to God's Children.

For our *life* is like a *troubled Sea.*

Nothing so unstable, no joy in it secure, but many dangers and sorrowes attending it.

But *God* (being a skilfull *Physitian*, and knowing well the state of our soules) will minister more of those bitter *potions* than we *are able to bear* than *needfull*, than wee may with *pa-*

en-

ence endure.

Though he *feed* us with the bread of *teares*, giveth *us teares to drinke*, yet he giveth it in *measure*, as a token of his *love*, in our correction to *amendment*, not to *confusion*. Psa. 80. 5.

For *Tribulation* polisheth the *soule*, it wipes off all the filth, it makes us *fervent* in *prayer*, *humble* in *thoughts*, and *pure* in *conscience*.

Adversity openeth the eyes, which *prosperity* closeth up, but *God* suffereth the *just* not to bee overwhelmed with griefe.

For though many bee the tribulations of the righteous, yet the Lord delivereth them out of all.

If their *sorrowes* encreaſe, he lendeth *ſtrength*, whereby they not onely beare them *patiently*, but joyfully; inſomuch as they looke not on the *paine*, but the *reward*.

On the *affliction*, but the *Crowne*.

On the *bitterneſſe of the medicine*, but the *health attained by it*.

On the *ſmart of correction*, but the *Corrector*.

Prov. 12. *Who chaſtneth whomſoever he loveth.*

And they ſay with *Iob*, Shall *wee receive good at the hands of God, and not receive evill?*

Iob. 2. 10.

Knowing that the *puniſhment* they receive is not *æquivalent* to that which their

their sinnes have deserved; withall they consider the bitternesse of *Christs Passion*; in comparison whereof, all their *tribulations* are nothing, not to be mentioned.

Lastly, they have this assured *confidence*, That *the patient abiding of the meeke shall not perish for ever.* Ps. 9. 18.

And that *the Lord will save them, that with patience wait on him.* Pro. 20 22

7 In regard that *God* heareth the *prayers* of the *just*.

Man by *sinne* is become subject to many { *Infirmities.* *Wants.* *Necessities.*

And hath no *remedy* to cure them, and hath no *meanes*

meanes to relieve them, but to God by prayer.

Now this advantage, the godly and servants of God have of the wicked, that the prayers of the ungodly are abomination unto him, but

Pſ. 34. 14. His eares are open to the prayers of the righteous.

If ye abide in me, &c. aske what yee will, and it ſhall bee done unto you.

God inviteth them to call upon him.

50. 15. Call upon mee in time of trouble, ſo will I heare thee.

Mat. 7. 7. Aske and yee ſhall receive.

Eſa. 58 9 Thou ſhalt call, and the Lord ſhall anſwer. Thou ſhalt cry, and he ſhal ſay, here I am.

65. 24 Yea, before they call I will anſwer,

answer, and while they speake I will heare.

Hee will *grant* them whatsoever they *want*.

O how plentifull is thy goodnesse, &c.

Length of dayes shall bee in his right hand, and in his left hand riches and glory. Pro. 3.16.

They that feare him lacke nothing. Pro. 34 9.

David never saw the righteous forsaken. 37.25.

A Catalogue of blessings are promised to those, which keepe his Commandements. Deut. 28.1

Hee will give them in such *measure* as their *necessity* requireth; If not *largely*, yet with the greater *quiet and content*.

As having nothing, yet possessing all things. 2 Cor. 6 10

8. Lastly, in regard of the *comfort* the servants of *God* feele at their *death*.

Eccl.1.13. *Who so feareth the Lord, it shall goe well with him at the last, and he shall finde favour in the day of his death.*

Pro.14.32 *The righteous hath hope in his death.*

Sap.4.7. *The righteous finde rest in death.*

Esa.57.2. *They shall have peace and rest.*

Apo.14.13 *Blessed are the dead which dye in the Lord.*

They feare not *death*, because they learne *to dye* all their *life*.

They feare not *Judgement*, because they have *Christ* for their *Advocate*.

They feare not their *sinnes*,

sinnes, because they have *Christ* for their *Redeemer*.

They tremble not at the *horror* of the *grave*, knowing that though the *body* be sowne *earthly*.

It *shall rise spiritually*. 1 Cor. 15.

It is not *death*, but *sleep*.

Qui minus delicíarum novit in vita, minus timet mortem.

But here one *rub* or *difficulty* is to be removed, for the nature of *man* is deterred from *good*, upon any small occasion.

If it bee a thing to bee done with *ease* we are content to give *eare* to it.

If with *labour* and *difficulty*, wee soone give out, wee put our hands in *our bosomes*

bosomes with *Salomons sluggerd*, and say, *There is a Lion in the way.*

This ariseth out of the pravity of our *heart*, drawn from *originall sinne*.

Of *flesh* conceived in *sin*.

Gal. 5. 17. *The flesh lusteth against the Spirit*, which causeth us to loth *goodnesse*, as *sicke men* doe *potions*, for the *bitternesse*, though profitable for health.

Men looke upon the *supposed difficulties*, not on *the ayde* which commeth from *above*.

But if we looke into that *which God* commandeth, with a *spirituall* eye, wee shall finde it,

1. *Profitable.*
2. *Sweet.* 3. *Easie.*

1. *The*

1. *The Statutes of the Lord are more to be desired than gold, yea than much fine gold.* Ps. 19. 10.

King *David* tooke as much delight in them as in all manner of riches. 119. 14.

A reward shall not faile to them which feare the Lord. Eccl. 2. 8.

Who ever abode in his feare, and was forsaken. 10.

Hee hath promised many blessings to those which serve him. Levit. 26.

2. *The Statutes of the Lord are sweeter than the hony or the hony-combe.* Ps. 19. 10.

Davids delight. 119.

3. They are not hid from us, nor *farre off.*

It is very neere thee, even in Deu 30. 11.

in thy mouth and thy heart.

Mat. 11. 30 *His yoke is easie.*

1 Ioh 5. 3. *His commands are not grievous or heavy.*

Sap. 7. 22. *But plaine and easie.*

And all these, by *Gods* speciall assistance.

Esa 40. 29. *God giveth strength to him that fainteth, and to him that hath no strength hee encreaseth*

31. *power.*

They that wait upon him shall runne and not be weary, walke and not faint.

Which made Saint *Augustine* cry out, *Da Domine quod jubes, & iube quod vis.*

So that though his *service* seeme *hard* and *heavy*, yet by his *grace* hee addes such *strength* to us, that it becommeth *light* and *easie*.

He will take our stony hearts

from

from us, and give us hearts of flesh. Ezech 11. 19.

Hee will circumcise our hearts. Deu. 30. 6.

And though there will bee some *reliques* of *reluctancy*, and *tentations* left in them, *erunt quasi non sint.*

They shall remaine but for a *Triall*, not to *destruction.*

To *stirre us up*, not to *ensnare us.*

To *minister occasion for a Crowne*, not to *make us fall.*

Not to *reigne* in and over us.

Now wee are to understand that *hard* things are made the *easier* two waies:

1 By a *love* and *desire* to attaine them.

2 By

2 By a *hate* to that which oppoſeth.

1. Saint *Auguſtine* ſaith, that *labour* and *paines*, in which a man taketh *delight*, is not any way grievous, but delightfull; as that of the *Hunter*, *Falconer*, *Fiſher*, and the like: for to compaſſe that wee love, either wee count it no *labour* at all, or elſe wee take *delight* in the paines: *In amore nihil amari.*

Which may appeare in a *Mother*, in bearing and educating of her children.

In a *wife*, in paines taking with her ſicke husband.

Gen. 29. *Iacobs* long ſervice for *Rachel*.

Which

Which made S. *Paul* to cry out,

Who shall separate us from the love of Christ? shall tribulation, anguish, or persecution, &c. Rom. 8. 35

Which caused the *Apostles*, being *beaten*, to depart from the *Councell*, *Rejoycing that they were counted worthy to suffer rebuke for his Name.* Act. 5. 41.

This *labour* is also passed the *easilier*, if we consider,

The *love of God to us.*

The *great things he hath done for us.*

Those *greater which hee hath promised.*

The *sinnes wherewith wee have offended.*

The *paines which Christ suffered for us.* Saint

Saint *Bernard* saith, The *sufferings* of this life, are not worthy the *punishment* remitted for sinnes past, the *grace and comfort* ministred to us for the *present*, or the *glory* to come, which is *promised.*

2 We are not to set our affections on this *world*, but to *hate* it, in respect of the *opposition* it is in, to our service of *God.*

The *love* whereof (if we take not heed of it) *infatuateth* us, making us to take that for *good* which only *seemeth* so.

There are divers *reasons* why we should *weane* our selves from the *love* of it.

1 It

1 It is *Transitory.*

No happineſſe in it of *continuance.*

Daily *experience* proves it:

In men preferred to *honour*, and *married contentedly*, yet dying ſoone after.

But admit our lives were of a thouſand yeres, what were they, being compared to *eternity?*

Though a man live many yeeres, and in them all reioyce, yet he ſhall remember the dayes of darkneſſe, becauſe they are many. All that commeth is vanity. Eccle. 11. 8

Where are the Princes of the Heathen, &c. Baruch. 3. 16.

All are but *ſhadowes, dreames, ſmoake.*

Take

Take St. *Hieronies* Meditation on this point, *Nihil puto in seculi hujus confusione esse perpetuum, sed omnia præterire & fluere. Quæ qui consideraverit, cadit super faciem suam, intelligens quam procul sit a Majestate Dei, & flectet genua ad Patrem in nomine Jesu Christi.*

2. It is *miserable*.

Besides the *brevity*, many *miseries* accompany it:

No yeere, day, nor houre but hath his *misery*.

One sues thee for thine *estate*.

Another layeth wait for thy *life*.

A third wrongeth thy *good name*.

Evill

Evill *children* vexe thee, if thou have any.

If thou haſt none, thou art grieved for the *want*.

Thy Wife *unchaſte* and *unquiet* diſquiets thee.

Thy *friends death* diſcomforts thee.

One looſeth an *eye*.

Another an *arme*.

One is ſlaine by a *fall* from his horſe.

Another periſheth by *water* or *fire*.

So that the *miſeries* over-balance the joyes: Then what *felicity* is in it?

S. *Auguſtine* deſcribes them at large, *Plena ſunt omnia laqueis, plena periculis: incitant cupiditates, inſidiantur illecebræ, blandiuntur lucra, damna deterrent, amaræ*

mare sunt obloquentium linguæ, nec semper veracia sunt ora laudantium, &c.

3 It is *sin full.*

All the actions *of it*, and of all that live *in it.*

In it you may see the *Innocents* afflicted, the *guilty* acquit, the *good* despised, the *evill* preferred.

Psal. 14. 3. 4. *The Lord himselfe looked downe from Heaven upon the children of men, and found them all abominable, none to doe good.*

Ose 4 1. *No truth, mercy, nor knowledge of God in the land, but swearing, lying, killing, and whoring.*

If the *Devill* bee *Prince* of the world, what goodnesse can be expected in his Dominions?

Lastly,

4. Lastly, it is *Deceitfull.*

It *seemes* to bee that *it is not*; *promiseth* that *it gives not.*

Out of the *pleasures* thereof, arise many *sorrowes.*

Children enjoyed, bring *cares.*

Honour enjoyed, brings *emulation.*

Wealth enjoyed, brings *feare.*

Offices enjoyed, bring *envy.*

Vnlawfull pleasures enjoyed, bring *diseases.*

If it *flatter* thee, it is but to *deceive* thee.

If it *exalt* thee, it is but to *cast thee downe* headlong.

If it make thee *merry*, it is

is but in short time after the more to *afflict* thee.

Extrema gaudia luctus occupat.

S. Bern. *Si spes nobis in vita nostra relicta, quam de ventura concipimus, tum hic mundus distaret.*

Therefore (to first point) *love* it

1 Ioh. 2. 15 *He which loves it, the love of God in him.*

Colos. 3. 2 *But settle your affections on high, on God alone,* in whose *service* consists true *happinesse.*

No *Creature* can be fully at *rest,* till it attaine to the *end* for which it was *created,* but is *restlesse* till then.

Now

Now *God* is the *object* of mans *happinesse*, and the *end* of his *felicity*.

Nothing can satisfie [illegible] *heart* but *God*, not [illegible] *rest* (though it [illegible] whole *world*) [illegible] to him. The [illegible] *quietere* [illegible] [illegible]ath perfect [illegible] his world. [illegible] *vanitatum* & [illegible] *ar*, said *Solo-* [illegible] had his hearts [illegible] as much as any. Eccles. 1. 2. 1 Cor. 2. 9.

Vsque quo fili hominum? How long will you have *pleasure in vanity*, in the things of *this life*, *follow lies*, in the false *appearance* of them. Psal. 4. 1. Prov. 1. 6.

The world is a *hypocrite*, covers his defects. Psal. 111. 6.

is but in short time after the more to *afflict* thee.

Extrema gaudia luctus occupat.

S. Bern. *Si spes nobis in vita non esset relicta, quam de vita futura concipimus, non multum hic mundus ab inferno distaret.*

Therefore (to end this first point) *love* it not, for

1 Ioh. 2. 15 *He which loves it, hath not the love of God in him.*

Coloss. 3. 2 *But settle your affections on high, on God alone,* in whose *service* consists true *happinesse.*

No *Creature* can be fully at *rest*, till it attaine to the *end* for which it was *created*, but is *restlesse* till then.

Now

Now *God* is the *object* of mans *happinesse*, and the *end* of his *felicity*.

Nothing can satisfie mans *heart* but *God*, nor can it be at *rest* (though it possesse the whole *world*) till it returne to him. The *neerer* to *him* the *quieter*.

No man hath perfect *blessednesse* in this world.

Vanitas vanitatum & omnia vanitas, said *Solomon*, who had his hearts desire as much as any. Eccles. 1. 2. 1 Cor. 2. 9.

Vsque quo filii hominum? How long will yee have *pleasure in vanity*, in the things of *this life*, *follow lies*, in the false *appearance* of them. Psal. 4. 1. Prov. 1. 6.

The world is a *Hypocrite*, covers his defects. Ps. 111. 6.

It is a *Harlot*, that beats her lovers out of dootes when their mony is spent.

I will conclude with Saint *Augustine*, *Mare, terras, & omnia pereurre, scrutare universa, & ubique miser eris, nisi ad Deum refugeris.*

And in Gods *service* all *good* is to be found:

If thou desire *profit*,

1 Cor. 2. 9. *Eye hath not seene, &c. what God hath prepared for them that love him.*

If *length of dayes*:

Prov. 3. 16. *Length of dayes is in his right hand.*

If *pleasures*:

Pleasures for evermore.

If *honour*:

Psa. 112. 6. *The Just shall be had in everlasting remembrance.*

Them

Them that honour me, I will honour.

Blessed therefore are they which are undefiled in the way, and walke in the Law of God. 119.1.

Blessed are they which keepe his Testimonies, and seeke after him with their whole heart. 119.2.

II. The second part of *Gods service* in generall, is *To avoid that which hee forbiddeth, Sinne.*

Which what it is, and how it commeth, you shall have out of Saint *Gregory.*

All *Sinne* is committed *gradatim*, by three *degrees.*

1 By *Suggestion* of the *Devill.*

2 By *Delight* of the *Flesh.* D 2 3 By

3 By *consent* of the *spirit*.

1 For when the malicious *spirit* suggesteth *sinne* in the mind of man, if no *delight* in it follow, *sinne* is no way acted.

2 But when the *flesh* beginneth to *delight* in it, the *sinne* is begunne to be in the *birth*.

3 Then, if a man descend to *Consent*, upon deliberation, then it is plain that *sinne* is committed.

So that in the *suggestion* is the *seed*.

In the *delight* is the *nourishment*.

In the *consent* is the full *accomplishment*.

Now as *vertue* and *goodnesse* is for divers respects to be followed: so *sinne* is

to bee avoided for many reasons:

Because *God* hateth *sinne* and *sinners*. I

The *Psalmist* calleth *sinners Gods enemies*. Psa. 37. 20.

The ungodly and his ungodlinesse are both hated alike of God. Sap. 14. 9.

Your iniquities have seperated you from God. Ier. 5. Esa. 59. 2.

His *hate* may appeare by the *continuance* of it.

He visiteth the wickednesse of the fathers upon the children, in the third and fourth generation. Num. 14. 18. Exod. 34. 7. 20. 5.

Seeing thou hast forgotten the Law of thy God, I will also forget thy children. Hos. 4. 6.

By *with-holding* good things from them.

3 By consent of the [illegible]

FOXIN

is the seed.

In the delight is the nourishment.

In the consent is the full accomplishment.

Now as vertus and goodnesse is for divers respects to be followed: so sinne is

NG.

Psa.37.10.

Sap.14.9.

Jer.5.
Isa.59.2.

[illegible] continuance of it.

He visiteth the wickednesse of the fathers upon the children, in the third and fourth generation. Num.14.18. Exod.34.7 20.5.

Seeing thou hast forgotten the Law of thy God, I will also forget thy children. Hos.4.6.

By *with-holding* good things from them.

Deu.32.20 *I will hide my face from them.*

Esa.5.5. *I will take away the hedge of my Vineyard.*

Zach 11.9. *I will not feed you.*

Hos 5.12. *I will be to Ephraim as a Moth.*

3 By the severe punishment of offenders from time to time.

Esa 42.24 *Who gave Iacob for a spoile, and Israel to the robbers: did not the Lord, because wee have sinned against him?*

Gen 3. *For sinne God drove our first Parents out of Paradise.*

The Angels from Heaven.

19 *Sodome and Gomerrha was consumed by fire.*

7. *The whole world by Deluge.*

God Drowned Pharaoh and the Egyptians.

De-

Destroyed Korah, Dathan, and Abiram.	Num. 16.
The Two Sonnes of Aaron, and of Heli.	Levit. 10. 1 Sam. 4.
Ananias and Saphira.	Act. 5.
Ierusalem his owne City, and of 600000. which went out of *Egypt*, onely two came into the Land of *promise.*	Luc. 13.
Becauſe *God* heareth not the *prayers* of the *wicked.*	2.
When they stretch out their hands, he wil hide his eies from them, and though they make many Prayers, hee will not heare them.	Esa. 1. 15.
God will not heare their cry, when trouble commeth upon them.	Iob. 27. 9.
If I incline my heart unto	Ps. 66. 18.

wickednesse, the Lord will not heare me.

Iob. 35. 12. They shall cry but he heareth not.

Pro. 28. 9. He that turneth his eare from hearing the Law, even his prayer shall bee abominable.

Esa. 59. 2. Your sinnes have hid his face from you, that he will not heare.

Lam. 3. 44. Thou hast covered thyselfe with a cloud, that our prayers should not passe thorow.

Eccl. 8. 18. Though they cry in mine eares with a loud voyce, yet I will not heare them.

And therefore the *hope* of the *wicked* in *Gods mercy* is *vaine*, seeing he refuseth to *heare* them.

Their *hope* is but like the *dust blowne away with the wind*. Like

Like a *thin froth* driven away with a storme.

Like a *smoke* dispersed with a tempest.

Like a *guest* that tarrieth but a day.

Because *the wicked* live in *bondage*, in *slavery*. 3.

For *sinne* is a *Tyrant*, tyrannizeth over his followers.

Hee that committeth *sinne*, is a *servant to sinne*.

To the *instigators* of it,

The { *World.* / *Flesh.* / *Devill.* }

And the *flesh* serveth the two other by *sensuality*, *Appetitus Sensitivus*.

By which the wicked (as the Apostle saith) *are*

sold under sinne.

As slaves in a foyre.

This made Salomon infatuated with his Concubines.

Makes the Adulterer infatuated with his Adultery.

Makes the covetous infatuated with his riches.

Makes the Ambitious infatuated with his honour.

Makes the voluptuous infatuated with his pleasures.

2 Sam. 13. Made Ammon infatuated with Incest.

This commeth by privation of Grace, which should bridle their Affections.

And by letting loose their Appetites, which are

like { *Devouring beasts.*
Blood-suckers.
The pit unsatiable.

Because they are in *continuall trouble*, like the *raging Sea* that cannot rest, whose *waters cast up mire and dirt.* 4. Esa. 57.20

There is no peace to them. 21.

2. Their passions are *concupiscible* and *Irascible.*

If the *first* cannot obtaine what it would, the other is troubled.

By these two the whole man is disquieted.

From whence are warres and contentions among st you? are they not hence, even of your owne concupiscences, which fight in your members? for ye lust and have not. Iam. 4.1,2.

2. In

2. In their *consciences.*

Conscientia Improborum improbis ipsis adversatur:

An evill conscience makes men feare *shadowes* where no feare is.

Mala conscientia terret vel audacissimum.

Pro.28.1. *The wicked flee where none pursueth.*

Iob.15.21. *The sound of feare is in his eares.*

Timor Divina dispensatione malos comitatur.

They have five *thornes* pricking them.

1. The *enormity* of their *sinne.*

2. The *offence* done to others, crying like *Abels* blood.

3. The *infamy* which followeth *sinne.*

4. The

4. The *offence* to *God*.
5. The *feare* of *punishment*.

Tell mee not of a wicked man, which fareth *deliciously*, is apparelled *costly*, is wealthy in *substance*; but discover his *conscience*, and there thou shalt find *feares*, *tempests*, and *troubles*, arraigning and executing himselfe, when none but *God* and his own *conscience* know his deeds. S. *Chrysost.*

who hath resisted God and hath peace?

Thou, ô Lord, hast so appointed, that the disordered soule should be his owne tormentor. S. *Aug.*

what greater punishment than the wound of conscience, more to be shunned than death S. *Ambr.*

death or banishment.

A man may avoid all things but his owne *heart*, but from himselfe he cannot flee; whereſoever he goeth the guilt of *conſcience* followeth. S. *Ibid.*

His conſcience is ever in *paine*.

3. *In this world.*

In the *terror* of *conſcience*, as is ſaid.

In the *infamy* they receive by it.

In the *feare* of the paines deſerved.

In the *loſſe* of temporall bleſſings.

4. Without *aid* or *comfort* from *God*.

Afflictions find them *unarmed*, *unprovided* to withſtand them.

They

They have no *footing* to *stay* them,
No *hand* to *helpe* them,
Nor no *pilate* to *guide* them.
But are *swallowed* in the *sea* of *tribulations*.
So that while the *good* *rejoyce*, they *mourne*.
While they *walke dryo*, these are *drowned*.
While they *praise God*, these *blaspheme*.
By the same *fire of tribulation*, The *gold* (the *just*) is *tryed*; By the same *fire* the *stubble* (the *wicked*) is *consumed*.
The *red sea* drowned the *Ægyptians*, and saved the *Israelites*.

Lastly, the *end* of the *wicked* 5.

wicked is miserable.

Their miseries doe but begin in this world.

Eccles. 10. 12. And in their death they are heires to Serpents, Beasts and wormes.

44. 9. They perish as if they had never beene.

Sap 3. 19. Horrible is the end of the wicked.

Evill in losse of the world their delight.

Worse in the separation of body and soule.

Worst in the judgement of both.

Evill in the paines of the body.

Evil in the flames of the minde.

Evil in the afflictions for losse of temporall things.

Evil in the affliction for want

want of internall grace.

Evil in the *horror* of the *grave*.

Evil in the *remembrance* of *sinnes committed*.

Evil in the *feare* to render an *account*.

Evil in the *terror* in *conscience*.

Evil in the *terror* for the *sentence*.

Evill in the *griefe* for losse of time of *repentance*.

Evil in the *griefe* for *ill-spending* it.

When they looke *backe* they consider a short life ill spent.

When *forward*, a long time to suffer for it.

They *grieve* for losing the *joy of eternity*, misspending *that time* they had to get

get it, for changing such *unspeakeable joyes*, for such *transitory pleasures*.

Their worme never dyeth, but gnaweth and vexeth for ever.

5. *Ifd.* Dost thou then desire never to be *sad*?

Live well, for a *secure conscience* passeth over sorrow *lightly*.

A *good life* hath *joy* ever attending it.

8. To *summe* up all.

Consider the *motives* which perswade us to his *Service*, in doing that which is *good*.

1. Whereby wee have peace with *God*, *our selves*, *our consciences*.

2. Comforts in the *Holy*

Holy Ghost, who assisteth the *good* with *faith*, to adhere to *Gods Promises*.

With *Hope*, to expect the *reward*.

With *Love* to *God*.

With *obedience* to his *Precepts*.

Humility in their *actions*

Patience in *tribulation*.

3. *Gods readinesse* to heare their *Prayers*.

4. Their comfortable *end*.

Then, the *facility*, *profit* and *pleasure* to do well.

By a *love* to *goodnesse*.

Hate to the *world*, because it is { *Transitory*. *Miserable*. *Sinnefull*. *Deceptfull*.

Et Servite Domino in lætitia. Psal. 100. 1

Draw

Heb. 10 22 *Draw neere to him with a pure heart, in assurance of faith, our hearts being purged from an evill conscience.*

2. And consider the *reasons* why we should detest sinne.

1. For God *hates* the wicked.

2. For God *rejecting* their *Prayers.*

3. The *bondage* of the *ungodly.*

4. Their *troubles* in the *Passions* of the minde, their *conscience* in this *world*, without *comfort* from God.

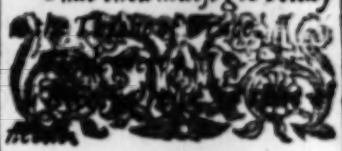
5. Their *miserable end.*

Psal. 2. 11. Et Servite Domino in Timore.

Deut. 13. 4 *Walk after God, and feare him.*

That

That thou maist goe boldly



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That

That thou maist goe boldly to the Throne of Grace.

Heb. 4. 11. 16.

A generall Exhortation to Prayer.

OF all the parts of *Gods service*, *Prayer* justly challengeth the first place: for in as much as the best of *Gods children* are subject to many *infirmities*, and even the *just man falleth seven times a day*, and that *mans* life (by reason of *sinne*) is exposed to many *dangers*, *troubles* and *afflictions*, it therefore behoveth us much,

much, and concerneth us neere to ſeeke out ſome remedy, as well to *ſtrengthen* our ſelves from the aſſaults of our ſeverall *enemies*, that (as much as fleſh and blood will permit) we *fall not*, as to *raiſe* us againe when wee are caſt *downe* and dejected, either by the ſight of our *ſinnes*, or the croſſes and afflictions of this *life*. And in this *diſtreſſe*, what courſe ſhall we thinke upon to relieve us, or what meanes ſhall we finde to aid (and ſuccour vs)?

In regard of Gods Precept.

Certainly none other better then that, which *God* himſelfe of his *goodneſſe* hath preſcribed and commended unto us, and

by

by his *word* hath commanded us to have recourse unto, whensoever we shall be thus afflicted, namely, *Prayer*;

Psal. 50. 15 *Call upon me* (saith he) *in the day of trouble.*

Mat. 11. 28. *Come unto me* (saith Christ) *all ye that labour and are heavy laden.*

Esa. 55. 6. *Seek ye the Lord* (saith he by the Prophet) *and call upon him.*

Iam. 5. 13. *Is any afflicted* (saith he by the Apostle) *let him pray.*

1 Thes. 5. 17. *Be instant in Prayer.*

Coloss. 4. 2 *Continue in Prayer.*

His Promises. And the better to stir us to this duty, God hath added to this Precept Promise also, that we shall not lose our labours, if pray to him in vaine, for

No

No sooner shall we aske, but he will give: no sooner *call*, but he will *answer* & *deliver*. Nay more, for if *God* perceive but our inclination to *pray* to him, he will *prevent* us, and before the *petition* is gone out of our mouthes, *before we call, hee will answer, and while we are speaking he will heare*. We may with *confidence* build upon it, that either he will *give* what we *aske*, or that which shall be more *profitable* to us.

Mat. 7. 7. Io. 16. 23. Ps. 91. 15. Esa. 65. 24.

And as we have his *Precept* and *Promise* to provoke us to *pray* to him, So have we the *Example* (not onely of all the Saints of God, but) of *Christ Jesus* him-

Example of Christ.

himselfe: who (while he was cõversant in the flesh upon earth, though hee were wholly without spot or blemish, wholly innocent, immaculate, & needing nothing yet) often and earnestly *prayed*, for our imitation.

Mat. 14. 23. 26. 39 Ioh 11. 47. Mar. 1. 35.

The necessity.

Among all the Evangelicall *Precepts* or *Councels*, there is not any one *duty* upon which our *Saviour* more earnestly beateth, or to which with more fervency hee inviteth his *Apostles* or *Disciples*, then this of *Prayer*. The *necessity* whereof he enforceth (among other places of *Scriptures*) by the *Parable* of the *unjust Iudge*, and the

Luc. 18.

the *poore importunate Widow.*

And indeed, mans nature ever since the fall of *Adam*, being become earthly, carnall, and wretched, it cannot keep *Gods* Law, which is *spirituall*. *Ego carnalis sum*, saith the *Apostle*. Rom. 7. 14.

Againe, as long as wee live in this *vale* of *misery*, we being compassed with cares, tentations, and afflictions, have no other meanes to free our selves from them, then to beg at the *gates* of *Gods mercy*, (*Ego mendicus sum & pauper*; *I am poore and needy*, *saith the Psalmist*) either for *grace*, *favour*, and *remission* of sinnes, or the *mortifica-*

tion of our *affections*, *spirituall comfort*, or lastly, for *supply* of temporall *blessings*.

Neither can any so well conceive the *necessity* of this *duty*, as they, who (by the *illumination* of *Gods Spirit*) see the miserable *condition* they are brought into, by reason of *sinne*. And what would become of miserable *man*, if this *helpe* were wanting, but being *carnall*, bee wholly transformed into *flesh*? The contrary effect whereto, *Prayer* worketh in us, for it elevateth us from *earthly* to *heavënly* thoughts, whereby the heat and affections of the *flesh* are cooled and quenched,

Prayer

Prayer being as the refreshing of the *lungs* to the heat of the *heart*, without which man could not subsist.

But admit there were no *necessity* imposed on vs to *pray*, yet the *dignity* and *honour* we receive by *Prayer* should incite us to it: for *Prayer* (as a Father well saith) *Is a familiar conference with God*. By it, wee talke with him (as it were) *face to face*. By other of his *Graces* (as in the *word* and *Sacraments*) he vouchsafeth to speake to us: by this wee have accesse and speake to him, for what we stand in need of. And what greater *dignity*, what

The Dignity.

Ephr.

greater *priviledge* can bee afforded to poore sinfull *creatures* (*dust* and *ashes* as we are) then familiarly to talke, with so great and powerfull a *God*, and to have daily so free and easie admittance to his *presence*, to manifest our *necessities* to him, and to crave his *supply* and *succour*? nay more, to become his *houshold servants*, (the *Church* being called his *house*) a favor, which King *David* esteemed the fruition of *one day*, more then a *thousand* elsewhere.

Benefit. Then, if we consider the *profit* which ariseth by the performance of this *duty*, wee shall bee the easilier perswaded to undertake it,

it: for if nothing elſe quicken us, yet matter of *benefit* doth uſually worke with us. And aſſuredly, the *benefit* which ariſeth by it is, and ever hath bin great, for by *Prayer* wee doe not onely obtaine of *God* all good things pertaining to the ſuſtentation of *this life* (as the neceſſaries thereof) and the *life* to come (as the gifts and graces of the *holy Spirit*) but wee alſo prevent and remove by it, all the *dangers* and *evils* of both lives: as the loſſes and perils incident to this life, and the puniſhment due to *our ſinnes* hereafter. *Prayer* enlightneth, purgeth, and comforteth, maketh

keth tribulations seeme light, breeds fervency, begets confidence in *Gods* mercy, and overcommeth all *Tentations*. Take it away, and take the *Sunne* out of the *world*, for without it we wander in *darknesse*. With what *Medicines* did the *Saints* heale incurable *diseases*, cast out *Devils*, raise the *dead* to *life*, tame *milde beasts*, quench the force of *fire*, nay change the course of the *Elements*, and powers of *Heaven*, but by *Prayer*? What should I say more? By it we may do *all things*, without it *nothing*.

If you please, you may take a short view of the wonderfull *effects* which have

have beene wrought, and the *benefits* which have bin obtained; and the *punishments*, which have beene averted in former times, when recourse was had to God by *Prayer*.

By it

The Iewes	overcame	*The Amalekites.*	Exod. 17.
Samuel		*The Philistims.*	1 Sam. 7.
Iudith		*Holofernes.*	Iudith 13.
The Reubenites		*The Agarens.*	1 Chro. 5. 20.
Asa		*The Ethiopians.*	2 Chro. 14
Iehosaphat		*The Ammonites.*	20
Ezechias		*Sënacherib.*	2 King. 19. 15.
Manasses	was restored to his Kingdome.		2 Chr. 33. 15.

By it

1 Sam.1.9. *Hanna became fruitfull.*
1 King.18. *Elias obtained fire from heaven,*
Iames 5. as also *raine and faire weather.*

By it

Exod.32.	*The rebellious Iewes*	escaped	*Punishment*
Num.21.7.			
Ion.3.	*The Ninivites*		*Destruction.*
2 King.20.	*Ezechias*		*Death.*
Dan.3.	*The three Children*		*The fiery Fornace.*
Dan.6.	*Daniel*		*The Lions.*
Ion.2.	*Ion.is.*		*The whale.*
Mat.8.25.	*The Disciples.*		*Drowning.*
Act.12.	*Peter*		*Bonds.*
Act.16.	*Paul & Silas.*		*Imprisonment.*

By

By it

David	stayed the Pestilence.	2 Sam. 24
The Lepers	were cleansed.	Luc. 17.
The Centurions servant	was healed.	Mat. 8.
The blinde	received sight.	Mat. 9. 20. Luc. 18.
The womans daughter	were delivered from the devil.	Mat. 15. 17
The mans sonne		
The sicke	were made whole.	Acts 28.
The widow of Sarepthas sonne	were revived.	1 King. 18.
The Shunamites sonne		2 King. 4.
The Rulers daughter		Mat. 9.
Dorcas		Acts 7.
The Publican	obtained Remission of sinnes.	Luc. 18.
The Thiefe	obtained Paradice.	23.
S. Stephen	obtained Heaven.	Acts 7.

And

And lastly, that it is the surest *remedy* to the *godly* in time of *affliction*, appeareth by our *Saviours example*, who (when he was in such *straits*, that hee said, Mat. 26. 38 *Vndequaq; tristis anima mea, usque ad mortem*; *My soule is exceeding sorrowfull, even unto death*) went aside, and Mat. 14. 34 fell thrice on his *face*, and *prayed*, warning his sleepy *Disciples* to doe the like.

Direction how to pray.

Now seeing, that for these respects *Pray*, wee must, in the next place we are to consider, *How prayer is to be made*, that it turne not to sinne.

1. *To God only.*

First, *prayer* must bee made to *God*, and to none other.

1. Be-

1 Because *God* hath so commanded. For *prayer* is a part of his Service and Worship: And *his Service and Glory hee will impart to none else. Him only shalt thou serve.* And *whatsoever you shall aske of my Father,* not of Angels, Saints, or the like. Deut.6.13. Mat.4.10. Ioh.19.13. 4.31.

2 In regard of his *Glory* and *Majesty*, wherein hee excelleth all others, and ought therefore above all, to be prayed unto. Psal.24.8. 96.6. 99.2. 104.1.

3 In regard of his *singular Knowledge*; for hee knoweth our necessities, better then we our selves. Luc.11.13.

4 In regard of his *Power* and *Ability* to helpe us. Esa.40.10, 13. Psal 66.2. Psal. 17.6. 18.6.103. Esa.46.4.

5 In regard of his *willingnesse* and *readinesse* to relieve us.

6 In

6 In respect of the *practice* of all the *Saints*, and of *Christ* himselfe.

Of [a] *Hanna*, of [b] *David*, of the [c] *Saints*, of [d] *Christ*.

[a] 1 Sam. 1. 15.
[b] Psa 25. 1 73 25. 5. 1. 77. 1.
[c] Psal. 22. 4
[d] Mat 14. 23.

7 In regard of the *absurdity* in praying to those which cannot help themselves, much lesse us. For to which of the Saints or Angels can bee properly said, *Our Father which art in Heaven*, or *hallowed be thy Name, &c.* But to *God* alone is this service to be done; for he onely saveth us, and *besides him is no Saviour.*

Isa. 43 11. 45. 5.

And all this must bee done in *Christ Iesu*, without whom, though *Moses* and *Samuel* should intercede, yet *God* would not

In Christ.

pardon

pardon but *destroy*; for as no worke of *devotion* can bee acceptable to *God* without Him, so our *sins* are so odious, that except our *prayers* be offered by the *mediation* of *Christ Iesus*, they will never be accepted by *God*.

Wee have an High Priest, that is, passed into the Heavens, Iesus the Sonne of God, &c. Heb. 4 14.

Secondly, our *Prayers* ought to be made in *faith*, for *whatsoever is not of faith is sinne*; and whosoever desireth to have good successe in his *Prayers*, ought to *believe*, and not to pray *waveringly*. This *Faith* makes our *Prayers* accep- 2 *In Faith.*

acceptable: for (*Prayer* being the testimony of our *faith*) how will our *faith* appeare, if wee *doubt* in our *Prayers*. *Si fides deficit oratio perit.* Our *Saviour* said to the *Petitioner* for his deafe and dumbe Son, *If thou canst beleeve, all things are possible to him that beleeveth.* And to his *Disciples, All things whatsoever you shall aske in Prayer, beleeving, yee shall receive:* Which lesson S. *Iames* also teacheth, *If any man lacke wisdome, let him aske of God, &c. But let him aske in faith.* Saint *John* saith, *This is the confidence wee have in him, that if wee aske any thing according to his will, he heareth us.* Saint

S. Augst.

Mat. 9.23.

Iam 1.5,6.

1 Ioh. 5.14

Paul

Paul also biddeth us, *Come with the same confidence that we may obtaine mercy.* Heb. 4. 16.

Againe, as *Faith* is the *foundation* of all *vertues* required in *Prayer*, so *Hope*, certaine and assured, is to bee fixed and setled in us (when wee *pray*) that *God* will performe the *Promises* which hee hath made, and that hee will *heare* and grant those things which wee shall *desire*, according to his *Will*; for the *Devill* is apt to perswade us, that our *Prayers* are in vaine, either because *God* regardeth them not, or that it is *needlesse* to pray to Him, who knoweth before what we want, *In Hope.*

want, or that (whether we *pray* or not) all things shal come to passe as *God* hath decreed, and in these *respects*, that there is no *profit* in our *prayers*. All which are but *illusions*, and cleerely against the *rule* of *truth* and *practice* of the *Saints*: *In te speraverunt*, saith *David*, *Our Fathers hoped in*
Psal.22.4. *thee, they trusted in thee, and*
1 Chr.5. 20. *thou didst deliver them. The Reubenites cryed to God in battell, and he was entreated of them, because they put their trust in him.*

Indeed as Saint *Bernard* saith, a sinners *Prayers* are hindred two wayes, either with too little or too much *light*. Hee hath no *light* which neither *seeth*

nor

nor *confesseth* his *sinnes*, and he too much, which seeing them *despaireth* of *Gods mercy*. Neither of these can be said to *pray*. How then? The *sinner* ought so to temper his *sight*, that he may not only *see* and *confesse* his sins, but *pray* that they may, and *hope* that they will, be forgiven. For it is in *Prayer* as in *Repentance*, *Nemo potest bene agere pœnitentiam, qui non speraverit indulgentiam:* And none can be said to *pray well*, who *hopeth* not of *Gods favour*, in that, for which he *petitioneth*.

4 In Charity

And that our *Prayers* may the better ascend, they

they are to put on the wings of *Charity*, which is
Gal. 5.22. one of *the fruits of the holy Spirit*: For without this *quality*, our *Prayers* will prove cold, heavy, and lumpish; and will return empty unto us. This *Charity* is two-fold: first, towards *God*; secondly, towards our *Neighbour*.

1 *Towards God*, in keeping his commandements: for our *Saviour* saith, *He*
Ioh 14. 21, 23. *that keepeth my Commandments, is he that loveth me*:
1 Ioh 3.22 and the Apostle saith, *we receive of him, because we keepe his Commandements*: that is, wee love him so that we are loth to offend him.

2 *Towards our Neighbour*:

bour: which Charity is also manifested two waies:

1 In forgiving all injuries received from him, or by his meanes, after our Saviours rule. *When you stand praying, forgive, if you have ought against any: that your Father also, which is in Heaven, may forgive you your trespasses.* And againe, *If you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.* Mat. 11. 25 6 14, 15.

2 Secondly, in praying for his wants, and supplying them to our powers, according to Saint *Iames* direction, *Pray for one another.* And to S. *Pauls, I exhort* Iam. 5. 16. 1 Tim. 1. 1.

hort, that first Prayers, &c. be made for all men. And to encourage us to relieve them, our *Saviour* pronounceth a *blessing* to all that are charitable in that kinde. *Blessed are the mercifull, for they shall obtaine mercy.*

Mat. 5. 7.

So that by this, wee may plainely see, that if wee bee *uncharitable*; our *Prayers* will be barren, and unfruitfull.

In humility.

Fifthly, *Humility* must accompany these former *Vertues*. Wee must acknowledge our selves unworthy to receive any thing; we are not to *arrogate* any thing for any *merit* of our owne, but confesse that wee are nought but

but *dust*, *pollution*, and a *masse of corruption*, that wee brought nothing into this *world*, nor have gathered any thing therein, but *uncleanneſse*. Wee muſt ſay with *Iacob*, *Minor ſum Domine omnibus tuis beneficijs*, *I am not worthy of the leaſt of all thy mercyes*: And with the *Publican* (whom our *Saviour* commended to us for a pattern) deny our own unworthineſſe to deſerve any *favour*. Which *Humility* of his (as appeareth by that ſtory or *parable*) made his *Prayer* more acceptable to *God*, than the *vaunting* and *boaſting* of the proud *Phariſe*. And with *David* ſaith, *A broken and contrite heart, O God, thou wilt*

Gen. 32. 10.

Luc. 18.

Pſ. 51. 17.

wilt not despise. And the
Ecclus. 35. 17. *Sonne of Syrach, The Prayer of the Humble pierceth the Cloudes.* And lastly, the
Luc. 1. 52. *Virgin Mary, He hath exalted the humble and meeke.*

This *Humility* is likewise two-fold,

1. Of the *Spirit.*
2. Of the *Body.*

1 For by the *first* we acknowledge the impurity of our *soules*, and confesse our selves wicked, miserable, and wretched in our owne eyes, and that our strength is not worth the boasting of; which kind or manner of *prayer* hath ever wrought effectually with *God.* The Prophet
Esa. 66. 2. *Esay* witnesseth it, *To this man I looke, even to him that*

is poore and of a contrite spirit. And the *Psalmist* testifieth how propense and propitious *God* is to such kind of petitioners.

The Lord is nigh to them that are of a contrite heare, and will save such as are of an humble Spirit. Ps. 34. 17.

And the blessed *Virgin* acknowledgeth that she found the fruits of her humility, *Hee hath regarded the lowlinesse of his Handmaiden.* Luc. 1. 48.

Secondly, we are to use an outward gesture answerable to our *inward devotion.* Wee must manifest our *Humility*, by a reverend gesture of the body too. *God* is as well Creator of the body (which is the soules

temple) as of the soule: and therefore expecteth to be honoured by both. And as it is not to bee denyed that the inward affection are to bee regarded in the prime place; yet it will not be unnecessary to observe with what posture the holy men in sacred story powred out their petitions. Abraham (speaking to God) Gen. 18. 2. fell on his face, and bowed to the ground. Salomon at the dedication of the Temple 1 Kin 8. 22 stood before the Lord, and spred forth his hands to heaven. Luc. 18. 13 The Publican stood & smote his brest. Moses held up his Ex. 17. 11. hands to heaven. Daniel, Dan 6 10. Stephen, Peter & Paul, kneeled. Act. 7. 60. 9. 40. David kneeled and lifted up Ps. 95. 6. his eyes. Lastly, our Saviour Christ

Christ (every one of whose actions ought to bee a *rule* to us) sometimes *fell on his face*, sometimes *kneeled*, and sometimes *lifted his eyes* when he *prayed*. Mat.26.39 Lu.22.41. Ioh.11.41.

Not that Gods Worship is *absolutely* or *universally* tied to these outward *ceremonies*, but that they serve to stirre up the inward *intentions* and *affections*; for while wee *kneele* and lift up our *eyes* and hands to heaven, we shew *humility*, and declare our ardent *desire* and *confidence*, that all our aid and hope; wee expect from God, and none else. Therefore, the acts of *humiliation*, of *casting dust on their heads*, *putting on sacke-cloth*,

rending of garments, ment
oned in holy Writ, are the
set down to no other pu
pose, but to make the
Humility that used the
appeare, and to bee a pa
terne for us in after time.
Neither is it without re
son, that man (being
creature consisting of bo
and soule) should serve h
Creator with both, whic
makes up a perfect Holo
caust or Sacrifice.

Rom 6.19 And as wee have yeilde
our members servants to u
cleannesse, and to iniquity
to iniquity: So wee shou
yeeld our members servants
righteousnesse, unto holine

And to this reverent
gesture of the body must b
added the uncovering of
her

ead, *Our heads must be bare*, 1 Cor. 11. 4
nd wee must not *pray* so
amiliarly, as if wee were
peaking to our *equals*:
or the *higher* and more e-
minent the *person* is whom
e *petition*, the more *reve-*
end and submisse ought
ur *behaviour* be to him in
ur *petitions*.

In the next place, wee *In perseverance.*
must resolve with our
selves, not to bee impati-
nt of *delayes* (as we call
hem) if *God* seeme not to
heare us presently. But
we must pray with *Perse-*
verance. Our *Saviour* him-
selfe (immediately after
he had prescribed to his
Disciples that absolute
forme of *Prayer*) taught

them also (and us in them) the effects of this *vertue*, by the *Example* of the *friend that came in the night to borrow loaves*. And shortly after by that of the *Importunate Widdow*. Which effects also, *David* and the *Woman of Canaan* felt: wherefore not without good reason did Saint *Paul* so often counsell this *assiduity* and fervency in *Prayer*.

Luc. 11. 8.
18.
Ps. 40. 1.
Mat. 15. 28
Col. 4. 2.
1 Th. 4. 17.

And though wee make our *conclusions* by *events* (which wee usually take notice onely by) that *God* is not *moved* by our *Prayers*, nor wee *bettered* by them, wee must resolve, that the fault is ours, and not *Gods*, for either we ask

things

things not to bee prayed for.

Or coldly, not intending what wee desire.

Or not with due *reverence* and *patience*.

Or else *God* yeeldeth not, either to inflame our *zeale*.

Or to set an edge on our *desires*.

Or to *humble* us.

Or to *prove* us by *adversity* as well as by *prosperity*.

Or to try whether wee *serve* him for our *owne ends* or his *glory*.

Or else the *time is not come* which hee knoweth meetest to *grant* what wee *pray* for.

Elias being persecuted by *Iezabel*, prayed, that 1 Kin. 19. 4.

2 Reg. 2. 11. *God would take away his life*, which *GOD* granted not presently, yet afterward, *tooke him into Heaven.*

St. Bern. *Deus multos non jam exaudiat ad voluntatem, sed paulo post ad salutem.*

Therefore we must not give over at the first, second, or third time. For no doubt, but hee which

Luc. 11. 9. said, *Aske and ye shall have*, will also *give* what he promised, when he thinketh expedient that we should *receive* it.

Ps. 27. 14. *O tarry thou the Lords leisure*, saith *David*. And let not us prescribe to God either *time*, *place*, or *manner*, but in all *modesty*, *humility*, *patience* and *perseverance* attend his good *pleasure*.

Three

Three other *qualities* there are, which seeme to depend upon this last *vertue* of *Perseverance*; for, as the *difficulty* to *pray* aright ariseth of three causes.

Fervency.
Diligence.
Attention.

1 The *Corruption* of our nature depraved by *sinne*.

2 *Evill custome* or *habit* in suffering our hearts to wander when wee are at our *Devotions*.

3 *The malice of Satan*, who (out of his inveterate hate to mankinde) intangles *our thoughts* with other matters, when wee should intend this *act*.

The *remedies* therefore fit to oppose these, are

1 A *fervent* desire to the *action*; for what we *zea-*

lowly affect, wee soonest compasse.

2. That we be diligent and couragious to overcome all difficulties; for as all Creatures have a concupiscible nature to obtain things necessary to Preservation, so have they an irascible, to resist all obstacles which may be to their detriment. It must not be with us as with the Sluggard, Vult & non vult, have a desire to it for the excellency, but give it over for the difficulty.

Prov. 13.

3. That wee bee attentive to what we are doing, and keep our hearts from vain and wandring cogitations. Omni custodia serva cor tuum, quia ex ipso vita procedit

Prov. 4. 23.

dit. for as our *heart* is, so will all the *actions* bee, which proceed from it.

For it is not a chill and cold *perseverance*, or expectation, that will serve our turnes to prevaile with *God*, but a *fervent Spirit* to pursue the same. For *God* heareth not (at least regardeth not) as not loud crying, long babling, or many tautologies or repetitions, so neither cold, faint, and drowzy prayers (not intending or minding what wee *pray* for) which proceed only from the lips: but it is the *affection*, and zealous desire of the devout, mixed with *sighes, teares and groanes, not to be uttered*, which move, Rom. 8. 26.

and

and prevaile with him. For *God* (being a *Spirit*) looketh to be worshipped in *Spirit*. To which purpose it is, that our *Saviour Christ* adviseth us, when wee *pray*, *to enter into our Closets, & to shut the doore*: intimating to us thereby, that (we being alone, and private) should cast away all publike, wandering, and worldly thoughts, which trouble our *devotions*; and hinder us from *lifting up our hearts unto God*: and wholly, fervently, and confidentately, bend our thoughts and desires unto him. And these retired *Soliloquies*, and private Meditations, and conferences between *God* and

Mat. 6. 6.

nd our ſoules, and be-
tweene our *ſelves* and our
ſoules, have ever been much
pproved by the *Ancients*.
Our Prayer (ſaith an anci-
nt Father) *ought to bee in*
ch manner, as Hanna's was.
hee wept and pray'd, and her
ippes onely were perceived to
ove. Let every one heare
his, and imitate it; eſpeci-
lly they, who with extreame
abling, without all modeſty,
t with lowdneſſe of voyce,
ake their prayers. Let us
erefore pray with ſighes and
roanes. But withall taking
eed (as much as we can, with
Gods aſſiſtance and our owne
ndeavours) that in the time
of our prayers, no extrava-
ant thought ſteale upon us,
leſt happily we have one thing
in

Epiſt. Syr.
1 Sam. 1.

Basil Serm. in Martyr. Iulittam.

in our hearts, and another in our tongues. And to this purpose also speaketh S. *Basile, All our Prayers ought to be made, not in syllables, but in the hearty affection of the soule.* For how doe, or can we thinke, that *God* will give us that, for which we *pray*, when by our behaviour and gesture, our faint and weake sollicitation, we seeme to him, that either we doe not *want*, what we *pray* for, or, that he will upon every sleight and cold *motion*, be perswaded to give us, what we *desire*? Or how can we expect, to be heard of *God*, when we our selves (not being serious in our *devotions*, but diverted with other *thoughts*

taſies;) heare not, nor know what we doe petition for? The *wiſe man* therefore, giveth us good, and wholeſome counſell in this matter, *Before thou prayeſt, prepare thy ſelfe, and bee not as one that tempteth the Lord.* Eccluſ. 18. 23.

Our *Prayers* therefore muſt not proceede from the *lips* onely; for no man can aſſure himſelfe that *God* heareth his *Prayers*, who is ſo *careleſſe* and his *thoughts* ſo *wandring*, that he knoweth not himſelfe what he *prayeth* for.

Of

Of the Time and Place for Prayer.

The time.

TAke a little taste of the *Time* when, and the *Place* where our *Prayers* are to be offered up to *God*.

For the *Time* in generall, the places before-named, doe, and may direct us. *Pray without ceasing.* *Continue in prayer.* And *Pray alwayes.* More particularly, *Twice a day* (that is, Morning and Evening) *the Sacrifices were to be made. David* prayed *thrice, In the Evening, Morning, and at noone day:* And *Seven times in a day. Daniel prayed thrice. In the mor-*

1 Th. 5 17
Col. 4. 3.
Eph. 6. 18.
Luc. 11. 18
Num. 28. 3.
Psal. 55. 18.
119. 164.
Dan. 6. 10.

ning

ning before day [a] Christ prayed. David prayed [b] early. [c] The Apostles at the third houre of the day. [d] At the sixth houre. [e] The ninth houre. And David at [f] midnight.

[a] Mar. 1. 35
[b] Ps. 63. 1.
[c] Act. 2. 15.
[d] 10. 9.
[e] 3. 1.
[f] Ps. 119 62.

For the *Place*. *In all places* saith [g] *God*. *Everywhere* saith [h] *Saint Paul*. *Christ prayed in* [i] the desert. *On a* [k] *mountain*. [l] *In the Garden*. *Isaac in the field*. [m] *Peter prayed on the house top* or tarras. [n] *In the congregation*, saith *David*. To the *Temple* went [o] Saint *Peter*, St. *John*, and St. [p] *Paul*. And *Christ* bids us when wee would bee private in *prayer*, and not bee molested, to go to our [q] *Closets*. So that

The place.
[g] Exo. 20. 24.
[h] 1 Tim. 2. 8.
[i] Mat. 1. 35
[k] Mat. 14. 23.
[l] Mat. 26. 36.
[m] Gen. 24. 63.
[n] Act. 10.
[o] Ps. 11 1. 1.
[p] Act 3. 1.
[q] 22. 17.
[r] Mat. 6. 6.

that it appeareth, that there is no *Time* nor *Place* unseasonable, to offer up our *Prayers* unto *God*, as occasion shall be offered, though the chiefe *place* for private *prayer* is our Closset, and for publike the *Temple*, where one may stirre up another by *example*, and where we ought to make *publike Confession* of our *Faith*, and give *publike Thankes* for *Gods Benefits*.

How to pray aright.

To pray aright.

BVt it may come to passe (though we be prepared and fitted with all the former circum-

circumstances) that we may pray, and not be heard, if (in the last place) we doe not carefully consider to pray for those things, which are fit and requisite for God to give, and for us to receive. For as S. Iames saith, *Many times we aske, and receive not, because wee aske amisse.* For our better instruction therefore, wee are to consider, that there be two sort of *blessings* to be required of God: first, *spirituall*; secondly, *Temporall.* Iam. 4 3.

1 The first part pertaines to Gods owne *honour*, and the *good* of our own soules: as *Faith*, *Hope*, *Charity*, *Thankfull hearts*, *Remission of sinnes*, and other of the same Spirituall Blessings.

same kinde, which are meerely *spirituall* and heavenly. And these *Blessings* we may (without doubt) *safely* and *confidently* beg at *Gods* hands, and hee will not *deny* them.

Temporall. 2 The second, are *temporall* and indifferent; as *Riches, Honor, Health, Peace, Seasonable times, Children*, and the like. And these are not to bee *prayed* for, but (according to *Christs* patterne of *Prayer*) with *thy Will be done*, or (according to *Christs* practice) with a *not as I will, but as thou wilt*: or with the *Leper in the Gospell, Lord if thou wilt, thou canst make me cleane.*

Mat. 6. 10.

26 39.

Mat. 8. 2.

S. Bern. Serm. 5. in quadrag.

Saint *Bernard* disposeth these

these into three heads: *two*, for blessings of this life, for the *body* and *soule*; and the *third*, for the *life to come*: and in *praying* for these, he giveth three *cautions*, with his *Reasons*: First, that our *Prayer* for *Temporall blessings*, which the *body* wanteth, bee restrained to things *needfull*: because many times we *pray* for things *superfluous*, to satisfie our *pleasures*. Secondly, that our *petition* for the *Graces* of the *soule*, be free from *impurity*, because wee oftentimes desire to have them for *Ostentation*. Thirdly, that our *request* for the blessing of *eternall Life*, be in all *Humility*: because many

many require it at *Gods* hands, as presuming upon their owne *merits*.

Our *Prayers* being thus qualified, being preferred onely to *God*, in *Faith*, *Hope*, *Charity*, with *God* and our *Neighbour*, *Humility* of *body* and *soule*, *perseverance*, *fervency of Spirit*, our *soules* and *bodies* attending to what we *pray* for, *and in due time and place*, *praying aright*, both for *temporall* & *spirituall* blessings, we shall (no doubt) by the mercy of GOD, through the mediation, intercession, and merits of *Iesus Christ*, obtaine (in his good time) all things which shall bee *needfull*, and *expedient* for us.

Prayer

Prayer divided into parts.

DEvotions and Prayers are either *private* or *publike*.

1 *Private Prayers* are, whereby every particular man *prayeth* to *God*, for those things which hee *wanteth*. In which kind of *devotion*, wee ought at all times to exercise our selves, because at all times wee stand in need of *Gods* particular assistance: and therefore, wee are tied or limited herein, neither to *time* nor *place*; for whether it bee in the *night*, or *morning*, *mid-day*, or *evening*, at *home* or *abroad*, in the

the *City* or *Country*, in our *beds* or at our *worke*, if wee call upon him *faithfully*, he will *heare* us.

2 *Publike Prayers* are, whereby the whole *Congregation* meet in a *place* dedicated to *Gods* honour, as well to *praise* his *Name*, as to *pray* for those things which shall bee *needfull*. For although *Christians* ought to *pray privately*, yet ought they not in the meane time to neglect the *publike* worship & service of *God* in the *Church*. For from the beginning it was held and observed as a *duty* required: and therefore, before the erection and dedication of *Temples* and *Churches*, the

Patri-

Patriarches, and holy men, erected *Altars* in certaine places, where at *set times* of the day, they might offer *Sacrifices*, and publike *Prayer* to God. In the second of *Ioel*, you shall finde a *set* and *prescribed* forme of *Prayer* for the *Minister* to use, together with the *place* and the *Congregation* that were to assist. In the *New Testament* also, our *Saviour Christ* himselfe (to encourage his holy *duty* of *publike prayer*) hath promised his *presence* amongst those that shall bee assembled and gathered together after this manner. Therefore whosoever shall neglect these *publike* assem-

Ex. 29. 39.

Ioel. 2.

Mat. 18. 20

blies, sheweth and discovereth thereby, how little hee regardeth *Christs* company or presence.

These *Prayers* are also distinguished into these

parts: { 1 *Invocation.* 2 *Confession.* 3 *Thanksgiving.*

Invocation consisteth of

1 1 *Petitions* for the good

of our owne { *Soules in* / *Bodies in* } { *Spirituall* / *Temporall* } *things.*

2 *Intercessions* either in *praying* for the *good* of others, or against the *evil* of others.

3 *Deprecations* against

evill, { *Spirituall.* / *Temporall.*

2 *Confession is threefold:*

1 Of

1 Of our *Faith.*
2 Of the *Glory of God.*
3 Of our *owne sinnes.*

Thanksgiving is either
- 1 *For deliverance from evill.*
- 2 *For Benefits received.* 3

To these may be added. 4

Imprecation either
- 1 Against the enemies of *God*
- 2 Against the enemies of our *soules*

incorrigible and *irreconcileable.*

So that these *rules* bee observed:

1 That it bee not used for *private hate* or revenge.

2 That wee *rejoyce* not in any mans *destruction.*

3 That we aime at their *correction.*

The use of the Lords Prayer.

BEcause that our *Saviour Christ* hath taught us how to *pray*, and hath put the very words (as it were) into our *mouthes*, which we should use in *praying*. I thinke it necessary to begin with the same, which he hath so left unto us.

1 In respect of the *Excellency* of the *Author* of it, who was no lesse then *God.*

2 In respect of the *perfection* of the *worke* it self.

(h

(*the Prayer*) for it comprehendeth in it *Petitions* for all things which we ſtand in *need* of.

3 In reſpect of the *Efficacy* of this *prayer* in *working*: for it cannot chuſe but prevaile and *worke* much with *God*, for none knew the minde and diſpoſition of *God*, better then he which compoſed it, which was *God*.

And let it not loſe any part of the *due praiſe* which belongeth to it, in regard of the *compendiouſnes*, or *ſhortnes* of it: for it deſerveth the more *honour*, becauſe though it be *ſhort*, yet it is alſo *copious*, and *plentifull* in matter, and therefore the

more *absolute* and perfect.

It is not therefore without cause that the *Ancients* have given so many excellent *Attributes* to it.

As the Abridgement of the Gospell and our Faith.

The interpretation of our desires and hope.

The very bond of Charity.

And an inexhaustible Treasury.

Yet let not any man thinke, that our *Saviour* prescribed us this *Prayer*, as that we should use no other, but be tyed to the very *words* contained in it: but this wee must conceive, that he made it to bridle our *desires*; that though wee make our *Petitions*

titions, and frame them according to our severall *necessities*; yet, to keepe us in *compasse*: that we exceed not the *limits*, nor vary from the *extent* and *bounds* of this *Prayer*.

The use of it is *two-fold*:

1 That wee might bee instructed by it, what is necessary in *generall* to require of *God*, & not without need, seeing we (being naturally blinde in spirituall things) know not what is fit to *aske*: and many times wee *crave* those things (as *Zebedees* children did) which are unworthy both of *God* and our selves, and might prove *hurtfull* also to us, if they should bee granted. Mat. 20. 21.

And therefore (under certaine generall heads) hee hath bounded the desires of the *flesh*, and taught us after what *manner* and *rule* we should square all our *Petitions*. For whatsoever wee shall *desire* against the directions therin contained, disagreeth from the will of God, and therefore is neither *good*, *holy*, nor *profitable*.

2 That wee may bee able thereby to conceive, frame, and make all our *prayers* according to our seuerall *necessities*, and after that *Petition* which fitteth us, as our occasions shall alter.

The

The Lords Prayer Analysed.

A *Father*, not a *Iudge*. One, being a *name* of *goodnesse*: *Comfortable*.

The other of *Power*: *Terrible*.

Who durst be so bold as to call thee *Father*, but that *Christ* did command it?

For exceeding *great* is thy *Majesty*.

And exceeding *great* is our *Poverty*.

But we are bold to doe it: for we come not of our

Our Father. 1 Chr. 9. 10

selves, thy Sonne Christ hath taught us the Forme. Take notice of the words, they are thy Sonnes.

Father.

1 Of all Creatures.
In *Creation.*
Preservation.
Governing.

Luc.3.38.

2 Of Mankind: which hee *formed after his owne Image.*

Gen.1.26. 9.6.

3 Of Christians more especially, by *Grace, Regeneration, and Adoption by Jesus Christ, who was the Son of God by nature.*

Eph.1.4,5. Iam.1.18. 1 Pet.1.23.

Father.

There is no Father like unto thee.

Psal.27.10

When my father and mother forsake me, then the Lord will take mee up. Thou art our Father, though Abraham be ig-

Esa.63.16.

ignorant of us. Though a woman forget the fruit of her wombe, yet will not I forget thee. A most indulgent Father: To whom the *prodigall sonne arose and went,* whom the *insolvent servant besought.* 49 15. Luc. 15. 18 Mat. 18. 27

Though thou be *an angry Father,* yet a *Father* thou art. Though I be a *wastfull* and *disobedient son,* yet a *son* I am. Though I have lost the *duty* of a *son,* yet hast not Thou lost the *compassion* and *love* of a *Father.*

Whom we find so to be, *Father.*

By his *inciting us to good.*

Confirming us in it.

Delivering us from tentations.

Reclaiming us from sinne.

Crow-

Crowning us with blessings.

1 If thou our *Father*: then are we *sonnes*.

1 Ioh. 3.1. How *great*, what manner of *Love hast thou bestowed upon us, that we should bee called the sonnes of God?*

2 If thou our *Father*, and we *the sons of God*: how *great* is the *honour*, that we are, as it were *Gods?*

3 If thou our *Father*: Then are wee *brethren*

Heb. 2.12. to { *Angels*, *Saints*, *Christ himselfe* } also { *Men*. *Meane men*. *Poore men* }

How *great* ought our *Charity* bee? Let no man therfore *extoll* himselfe above his *brethren*, nor bee *ashamed* to call any man *brother*, whom *God* hath vouch-

vouchſafed to call *ſonne.*

4 If thou our *Father:* how great is our *Hope.*

What are wee to *expect* from thee?

Even all things which a *Father* giveth to his *Children.* Mat.7. 11.

What are wee to *render* unto thee? Mal.1.6.

Even all *Duty* and *Obedience* belonging to *Children.* 1 Pet.1.17

In no part of this *Prayer* is found either the word *Mine* or *I.* Our Father.

Our, is a word of *charity* and *unity.* Let every one therefore, not onely *pray* for himſelfe, but for others alſo; conſidering that in ſo doing, he *prayeth* for him, whom *Charity* hath

hath made as himselfe.

Christ bore us all in his *body*, let us doe the like to one another in *word* and *deed*.

For our selves, *necessity* compelleth us to *pray*, *My Father*.

For our brethren, *charity* inviteth us to *pray*, *Our Father*.

In these two words, *Our* and *Father*, is comprehended the *Law* and *Prophets*.

In *Father*, the Love of *God*.

In *Our*, the Love of our *Neighbour*.

And in these two words is the *summe* of the *Gospel* contained.

In *Father*, *our Faith*.

In *Our*, *our Charity*.

There

There are *Earthly Fathers*. *which art in Heaven.*

Theſe *leave* and *forſake* us: Their hands be ſhortned. We call not to them, but to *Thee which art in Heaven.*

Heaven is thy Throne. Eſa 66.1.

The Heavens declare the glory of God. Mat. 5 34. Pſal. 19.1.

Not that *Thou* art onely included in the *Heavens*: for (as *Solomon* ſaid) *the Heaven of Heavens cannot containe thee*: but, as if that were thy *Royal Palace*, where the *Elect* ſhall enjoy thy bleſſed preſence. 1 Kin. 8.27

Thou art { *Every where, by thy preſence.* / *In Heaven, by thy excellence.* } Ier. 23.23. Eſa. 66.1.

A

In Heaven.

A word of *Hope*.

For if *Thou* bee our *Father*, and *Lord*, and *King* of *Heaven*, then our *hope* is, that our *inheritance* is there also: that *Thou* wilt not deny us an *inheritance*, that hast vouchsafed to us the *Title of Sonnes*.

Let vs therefore take the *wings* of the *Eagle*, and be lifted up in our Meditations to *Heaven*, being made *heires* thereof.

Let us looke up to *Heaven* while we are on *Earth*.

Psal. 25. 1. By *Hope* and *Meditation*: *Vnto thee, O Lord, doe I lift up my soule.*

121. 1. *I will lift up mine*

123. 1. *eyes to the hills, whence com-*

130. 1. *meth my helpe. Out of the deepe have I called to thee, O Lord.*

As

A word of *Power*.

For *Thou* art in that place, from whence at all times Thou canſt ſend us { *Helpe in danger.* / *Good things in our need.* / *Plagues for our offences.* } Let us therefore bee *reſpective* of his awfull *Majeſty*, and make our *Petitions* to him, in *feare* and *trembling*, in all *humility* and *reverence*. *And let us not be raſh with our mouthes, nor our hearts haſty to utter any thing before him: for God is in Heaven, and we* (poore creatures *upon earth*: which is but his footſtoole.

In Heaven.

Eccles. 5.

This *Petition* juſtly challengeth the firſt place, for being thus *intituled* and *dig-*

Hallowed be thy Name.

dignified with the *honour* of *Sonnes*, we ought presently to consider our *duties*, what wee should render backe. And what can a *Sonne* desire more, then the *honour* of his *Father*. By *Name* wee understand all the *Attributes* by which *God* hath manifested himselfe, as his *Majesty*, *Iustice*, *Power*, *Truth*, *Mercy*, *Goodnesse*, &c.

Blessed bee thou our *Lord*, who hast given this *power* to men.

To { *Hallow* / *Magnifie* / *Glorifie* } Thy *Name*, which in it selfe is holy.

Ps. 103.22. 104.31. 145.10. Which all thy *works* in generall doe *sanctifie*.

Which all the *unreason-*

nable

nable Creatures doe hallow and praise. Esa.43.20 Psa.97.5,6

Which all reasonable Creatures, as Angels and Men doe glorifie.

The Angels and hosts of Heaven. Esa.6.2,3. Psa 103. 20,21.

Men.

In Heaven already.

In Earth, by their works Mat. 5.16.

In the Congregations.

In Affliction. Iob 1.20.

Let us therefore doe it: and that not contemptibly or sleighely; but holily and carefully, in Thought, Word, and Profession: for the whole end scope & of all our Actions ought to tend to the glory of God only: Quærite primùm Regnum Dei. Mat. 6.33.

And Lord, let thy Name be sanctified by others beside Thine. Ezo.36.23

side us, dilate this *Power* of *sanctifying* thee: communicate thy *Name* more and more to the *Gentiles*; make thy *Gospell* to spread to the ends of the earth;

Exod. 9. 16 *from the rising of the Sunne, to the going down of the same, let thy Name be great among*

Psa. 115. 1. *the Gentiles. Not to us, Lord, not to us, but to thy Name be the Glory. Thou art worthy,*

Rev. 4. 11. *O Lord, to receive honour and glory.*

And thy *Name* ought to bee *sanctified* by us above all things, for all other things are for us, and wee for thy *Glory onely*. Not that *God* shall *get* any thing thereby, or that he hath *need* of our *sanctifying*. But in regard of the *benefit*,

nesse, which will accrew to us by it: for this *honour*, will bee an *honour*, to him that giveth it.

Them that honour mee I will honour, saith God. 1 Sam. 2. 30. 2 Thes. 1. 12.

In this *Petition* we *pray*, First, for the *comming of Gods Kingdome*. That hee onely may rule over us. Secondly, for the *destruction* and eversion of the *kingdome* of Satan. *Thy Kingdome come.*

The *Kingdome* of God is three-fold. First, of *Glory*. Secondly, of *Grace*. Thirdly, of *Power*.

1. Of *Glory* (hereafter) which indeed should bee the scope of our desires, for *we* ought so to *live* here that we may desire (without

out feare) the *comming* of this *Kingdome*.

So to be affected at our *death*, that wee may say,
Luc.2.29. *Lord now lettest thou thy servant depart in peace.*

So to be affected in our *life*, that wee may often
Phil.1.23 say, *When shall I appeare before the Lord? I desire to bee dissolved and to bee with*
Rev.22.20 *Christ. Come Lord Iesu*
Luc.19.11. *come quickly.*

2. *Of grace*, in this life in us. That we be not of their mindes, who said, *Wee will not have this man reigne over us.* But subject us, *O Lord*, to this *Kingdome* (*that easie yoke of thine*) that in all things we may be obedient to thee. Governe us, and *raigne* in us, that

that *Satan* or *ſinne raigne not in our members*. If thou be pleaſed ſo to *rule* in us *here*, wee ſhall *raigne* with thee hereafter.

3. *Of Power*, for there are many *Rulers* in this world, which oppoſe thy *Kingdome*. Ariſe *O Lord*, and take the *Rule* into thine owne hand. *Raigne* thou over us. *Governe* us *within* and *without*.

Let thy Kingdome come, and that it may *come* in us, let it *come* into our *Rulers*. Make them like to thee in their *government*. Let them rule to thee, not to themſelves. Let thy *Kingdome* be in them.

And becauſe, when this earthly *Governement* is at the

the best, it is *laborious* and *unperfect:* Hasten thy *Kingdome* of *glory* wee beseech thee, in which will bee no cause of *complaint*, but all things will be *absolute* and *perfect*. To which *all the*

Rom. 8. 18. *Creatures together with us earnestly waite even with groanes.*

For all the votes and desires of the *Old Testament*, were pitched upon

Esa. 64. 1. Luc. 10. 24 2. 19. the *first comming* of Christ

1 Tit 13. and all of the *New*; upon

2 Tim. 4. 8 the second *looking for that blessed Hope, and glorious appearing of the great God, and our Saviour Iesus Christ.*

Rev. 22. 20

Come. *Come to* us, but not *upon* us.

Certainely it will *come*, will we, nill we.

Let

Let it *come to us*, not *againſt us*.

Let us feele the *happineſſe* of it, *O Father*, in *coming*, not the *violence* of it, in *ruſhing* upon us. In the meane time let it *come* to us here, though not in the *full fruition*, yet in the *certaine hope and expectation*, *ſay unto* each of *our ſoules* *I am thy ſalvation.* Pſal. 35. 3.

Thy abſolute and eternall will, which none can oppoſe or withſtand. *Thy will bee done.* Eſa. 14. 24, 27.

Thy revealed Will, which we may contradict.

Let both be done.

Let us ſhew our obedience to thee *here*, as the *Angels* doe in *heaven*, Pſ. 103. 20.

All other *Creatures* obey thy *Will*, onely *Man* is Mat. 18. 19.

disobedient to it.

Thy *Revealed will*, which commandeth us to bee *humble* in conversation, *fixme* in faith, *just* and *charitable* in workes: *true* in words; to *love* thee with all our hearts as a *Father*, to *feare* thee as a *God*: to *preferre* nothing before *Christ* (who preferred us before all things) and the like.

Thy Will, and *all thy will*, without exception.

Act. 21. 14. *Thy will*, and *not our will*.
Iam. 4. 15. *The Lords will bee done*, if *the Lord will*.

1 Ioh. 5. 14 *Thy Will bee done*, in all things, as well in things *pleasing*, as *displeasing* to us: but especially, let it be *done* in us. That our blind

and perverse *will* may bee led, by thy most holy *Will*. If our *wils* be refractary to thine; root out, dissipate *ours*, and establish *thine*. Turne our *Nill* into thy *Will*.

In earth as Heaven, } *Hallowed be thy Name.* } *In earth as it is in heaven.*

In earth as Heaven, } *Thy Kingdome come.*

In earth as Heaven, } *Thy will be done.*

Let *Heaven* bee the patterne and rule, to *Earth*, in all things.

Let us begin to bee on *Earth*, as we would bee in *Heaven* hereafter.

In *earth*, in all the *earth*. *In earth.*
Yet especially in this part of the *earth*, where we live.
We are of this *Earth*, let

thy will be done in us.

As in Heaven. *As in Heaven*, not *as much*, or *as well*: Not with *equall proportion*, but *likenesse*. Not in as *great measure*, but with *like affection*, willingly, readily, faithfully.

But let us *imitate*, though we cannot *equall*.

We beg thy *grace*, to doe thy *VVill*, as thy *Angels* and *Saints* doe it. But because many things hinder us, we say with Saint

S. Aug. *Augustine*, *Give us power and ability to doe thy command, and then command us what thou pleasest*. And if our condition in this life, will not admit so much, the *Lord* accept our *desires* which cry to thee, *Thy*

be done. And if our desires be also unperfect, yet heare our cry, in the Prophets words; Our soules have longed to desire thy Lawes and Commandements alwayes. Psal. 119.

Here we may consider first the excellent Order of this Prayer, for what ought a Sonne before all things with more fervency desire, than the Honour of his Father, the prosperity of his Kingdome, and obedience to his Will? And in the next place, what is more proper to Children, than to aske bread of their Father? Give us this day our daily bread.

Then the necessity of it.

1. Wholly to depend on his providence.

2. To acknowledge him

the *giver*.

3. *Patiently* to *expect* all things from him.

There is in us a double *nature* or ſubſtance, which requires two ſorts of *Bread*.

Eſa 55.2. Ier.15.16. Pſal. 65.4. Heb.5.13, 14. Ioh.6.33. 35. 48. 1. The *Soule* hath her *viands* to be provided. *The bread of Angels. The bread of Heaven, the VVord, the bread of Life, Chriſt Ieſus in the fleſh.*

Lord give us of this bread evermore, Ioh. 6. 3, 4.

Pſa.132.15 2. The *Body*, alſo cryeth for her *ſuſtenance*, her *Bread*, that is, all the *neceſſaries* of this *life*: for except it bee ſatisfied likewiſe, it draweth our minds from thee.

Thou haſt promiſed O

Fa-

Father, to ad all other things to us; if wee firſt ſeeke thy Kingdome. Behold wee have ſought it, give us therefore *Bread* either *fine, middle ſort,* or *courſe,* which of them ſhall ſeeme good to thee. Mat. 6. 33.

And which may *feede,* and not *choake* us, either with the *care* of them, or *neglect* of thee.

Bread { *Frugal* / *Sober* } ſo { *dainty* / *fare.* }

Take no thought for the fleſh to fulfill the luſt thereof. Ro. 13. 14.

With *Bread,* give us O Lord,

The ſtaffe of Bread. Lev. 26. 26.
Health of Body. 1 King. 19. 8.
Wholeſome Ayre. Pſal. 6. 2. 91. 16.
Content in minde. Pro. 15.

Convenient dwelling.

Peace in our dayes, and the like.

Our bread. Mat. 7. 7. Gen. 3. 19. 2 Thes 3. 8.

Ours, gotten either by *Prayer*, or *Labour*.

Ours, as first *Thine*; *Thine* by *Gift*; *Ours* by *Vse*. Not *due* to us, but of thy *mercy* and *bounty*, *given* to us.

1 Th. 5. 14.

Ours, so, as if wee have more than we *need*, we are to communicate it, to those which *want*.

Ours, that being *contented* with our owne, wee *covet* not other mens.

Daily bread.

That *wee daily* wanting, might *daily pray* for it, and that wee *daily receiving*, might *daily praise* thee for it.

To

To put us also in *minde* of the *uncertainey* & *shortnesse* of this life, that begging *bread*, but for a *day*, it may be perhaps enough for the *time* wee have to *live*.

For our *necessity*, not for *superfluity*. *Bread.*

Which may *profit* the *Soule*, and not hurt the *body*.

Which may *nourish* the *Soule*, and not *destroy* the *Body*.

If the Lord will bee with mee, and will keepe me in the way that I shall goe, and will give mee bread to eate, and rayment to put on, so that I returne in peace, then the Lord shall be my God. Gen.28.20.

Prov. 30. 7, 8, 9. *Two things have I required of thee, deny me not them before I dye; Remove far from me vanity and lyes: give mee neither poverty, nor riches, feed me with food convenient for me: lest I bee full and deny thee, and say, who is the Lord? or lest I be poore and steale, and take the Name of my God in vaine.*

Give. *Give it thou.* Blesse the labours of our hands. Break it thou, and *give it*; Let not us *take* it: for if thou *give* it, thou wilt *give* it in *time*, *place*, and *measure*. Whereas, if we *take* it our selves, wee observe none of these *rules*, but take it, to the *destruction* of our owne *soules*, and *bodies*.

Nor

Not only to *me*, and my *family*, but to all thy *Servants* that need it. Tom.

To depend on him every day, *yesterday*, to *day*, to *morrow*.

That is *this day* of our life. *This time.* For wee being uncertaine of our *Daies*, why should we beg *bread* for uncertaine times For we are not assured of an *age*, a *yeere*, or a *day*. Our life is but a *day*; and a *day* is the resemblance of our *life*. This day. Heb. 3.

Yet for all this, *Providence* is not hereby forbidden, or that none should lay up with *Joseph*, or with the *Ant*. Gen. 41. Pro. 6. 6.

Ga-

Ioh. 16. 12

Gather up the fragments.

So that, those things

which we lay up
- Be justly gotten.
- we put not our confidence in them.
- Bestow & use them well.

Give us O Lord, *bread* convenient and meet, to serve us to *day*, and to *morrow* also.

And forgive us our trespasses.

This is all the fruit, to take away sinne.

Esa. 27. 9.

Our iniquities have separated betweene us and our God, and our sinnes have hid his face from us, that hee will not heare us.

Esa. 59. 2.

Ier. 5. 25.

Our iniquities have withholden good things from us.

Thou

Thou hast set our sinnes as a Cloud, that our Prayers might not passe through. Lam. 3. 44.

We know that God heareth not sinners. Ioh. 9. 31.

As long as our *sinnes* stand up against us, and are not *forgiven*, we are out of *hope*, of receiving any good at *Gods* hands.

Therefore, *O Lord*, not only *give*, but *forgive* also. Forgive

The *Guilt*. The *Punishment*.

And in this, thy *mercy* is manifested, that thou *giveest* to those, who, after they have *received*, must crave *forgivenesse*.

Give unto us, who are thine *enemies*, and when thou hast *given*, *forgive us* also.

Thou

Iude 6.

Thou hast not delt so with *Angels*. Their *sinnes* are not, will not bee *forgiven*: ours may, in thy good *pleasure*.

We are unworthy: Let us not be unthankefull.

Our trespasses or debts.

We become *debtors* or *trespassers*, as often as wee *omit*, and leave *undone*, those things which thou commandest us to *doe*; and *commit* those things which thou *forbiddest*.

And of these, some are done

Ign-

Ignorantly		Of our owne knowledge,
Vnwillingly		wittingly & greedily.
Before our calling.		Being called.
Against God		Against our Neighbours and our selves.
In heart	Obiects	In word and deed.
By our selves		By others as authors or prouokers.
Of Commission		Omission.
Secretly.		Of which our heart reproueth vs.

Forgiue them O Lord, reteine not the offence, exact not

not the *punishment*. Be *reconciled* unto us, By laying aside thy *displeasure*: By receiving us to *Grace*.

Forgive. Acts 7. 60. 2 Tim 4. 16

And as thou *forgivest us*. So also *forgive our enemies*.

As wee forgive them that trespasse against us.

Not to prescribe an *example* to *God*, to *imitate* us, nor, that wee merit in *forgiving* others, but to testifie, how great a matter, it seemeth to us, to *forgive* offences.

Blessed be thou *O Lord*, for propounding to us, so easie a condition.

To *forgive* a mite, and be *forgiven* a Talent.

Oh happy *exchange* to receive *gold* for *drosse*.

Herein O Lord, thou dealest

dealeſt wonderfully and mercifully with us, that we *daily praying* thus, are *daily to forgive*, and to be *forgiven*. And thou doſt binde us, by this condition of mutuall *forgiveneſſe*. For he that *forgiveth* not, doth *pray* againſt himſelf, and in effect doth *pray* thus. *Lord forgive not mee, for I doe not forgive.*

Grant us therefore *grace* to follow thy *Example*; fully and freely to *forgive* the *offence*, and not *retaine* the *puniſhment*, or any *malice*, againſt thoſe, whom we ſeeme to *forgive*.

Not ſo much in *quantity*, but the like in *quality*. For wee *forgive* imperfectly, thou

As wee.

thou absolutely and perfectly.

Though our sinnes be forgiven, yet reliques remaine in the flesh.

And lead us not into temptation.

There are two sorts of *Tentation*: 1. Of *Triall*. 2. Of *Deceit*, or *Seducing*.

1 That of *Triall* is, when *God* doth any thing to prove the *constancy* and *affection* of his Servants, and this is *good*. As of [a] *Abraham*, of [b] *Iob*, of his [c] *people*.

[a] Ge. 22.1.
[b] Iob 1.
[c] Ex. 15.25 16.4. 20.20. Deut. 8.2. 16. 13.3.

2 That of *seducing* is, when wee are *tempted* by the *Devill*, his *Ministers*, or our owne *flesh*, to forsake *God* and his Commandements, and this *tentation* we *pray* against.

For what *Benefit* will redound

dound to us, in *forgiving* our *old* sinnes, if wee contract *new*. O *Lord*, not only *pardon* that which is *past*, but *prevent* us from committing the like. Let us not bee encouraged to *sinne*, because of thy *bounty* in blotting out our former offences, but rather to *thankefulnesse* and *care* to offend thee no more.

Deliver us from that } Subvention.
which is past.

Keep us from that which is to come. } Prevention.

Let us not *turne with the dog to the vomite, or the Sow to the mire.* 2 Pet. 2. 22

It is enough that wee have spent the time past in the works 1 Pet. 4. 3.

of

of the flesh. For the enemy is
Mat.12.44. never readier or neerer to
us, then *when the house is*
cleane swept. Therefore, the
danger being so neere us,
give us *grace* to be the more
wary of him.

For behold, O *Lord*, he
is at hand to ensnare us,
either with *his owne malice*,
the delights of the world, or
the pleasures of the flesh.

If he cannot *prevaile* by
faire meanes, yet by *force*
to *compell* us. If hee can-
not *puffe* us up with de-
light, yet to *deject* us with
sorrow. Wherefore, O *Lord*,
forsake us not, and by for-
saking us, *Lead us* in
tentation. For of our selves
without thee, we have no
power to *resist Satan*: nei-
ther

ther hath *Satan* without thee, any power to *tempt us*.

Let no Tentation, but such as is common to man, take hold on us. Give us a happy *issue* with our *Tentation*: let it be to the *triall* of our *faith*, and the *confusion* of *Satan*. *Leade* us no further in, then thou wilt *bring us* out againe. 1 Cor. 10. 13.

Thou, O Lord, *leadest* none in, but who first *leadeth* in himselfe, nor *hardnest* any, but those who first *harden* themselves: Leave not, give us not over to *Satan*, nor our owne wills.

Let not us bee rebellious, and provoke the Tempter, nor love danger, lest wee perish therein. Eccl. 3. 26

It

It is a dangerous thing to bee *tempted* for the certainty of the victory.

It is *Presumption*, to desire it: but *Humility*, to decline it.

It is joyfully to be endured, but by no meanes to be *desired*.

But deliver us from evill.

Not only *Lead us not*: that is not sufficient, except thou *deliver us* also.

If wee cannot bee free from *tentation*, yet *deliver us* from the *evill* of it.

From *Tentation* that is *Evill*.

From evill.

All things are *Evill*, which *divert* us from thee: but especially, *that evill* enemy of *thine*, and for thy sake, our *enemy*: for he is not

not our enemy, in respect of our selves: for wee are not of such strength, as that hee should desire to oppose us, but he is our enemy, because wee are thy children, and belong to Thee.

Deliver us, O Lord, from this bondage.

Let God arise, and let his enemies be scattered. Psal. 68.1.

Let not the enemy be able to doe us violence, nor the son of wickednesse hurt us. 89.23.

Deliver our soules, O Lord: 86.13.

From the nethermost Hell.

From the power of the dog. 22.20.

From the Lyons mouth, and 21.

the hornes of the Vnicornes.

Out of the mire that wee sinke not. 69.15.

From

16. *From the deepe, and let not the pit shut her mouth upon us.*

And not only *deliver us* from *him*, but from his *malice* also.

From whatsoever *poyson* hee hath breathed on the *Creatures*.

From the *Enmity of the world*.

From whatsoever is ill in our *flesh*.

Deliver us also, O Lord, from the *evill* of *Punishment*, from the *evils* and miseries of this *life*:

Especially of the *life* to come.

Tuum est Regnum, &c.

Two things are considerable in this *Conclusion*.

1 The *confirmation* of our

our *Faith*, we beleeve that we are *heard* of God, who *will* and is *able* to give what we desire.

3. The *end* whereto we ought to refer whatsoever wee desire in this *Prayer*:

His { *Praise.* / *Glory.*

Thine is the Kingdome.

Thou art a *King*, and wilt heare thy *Subjects*: Thou hast *right* and *authority* to beare *Rule*, free *command* over thy *Creatures*, the workes of thy *hands*.

Power.

Thou hast *Power* and *strength* to manage this *Kingdome*. Thou art *mightier* then our *Adversaries*: Who is *able* to resist thy

Power. Thou, and thou onely, canst give us what we *aske.*

Glory.

We aske all these things as meaning to use them to thy *Glory.*

We acknowledge thee worthy of all *Glory* for being able to grant them.

Heare us therefore for thy *Glory.*

Give us what wee *desire*, it will redound to thy *Glory.*

By these *meanes* thy *Kingdome*, *Power*, and *Glory* will be made knowne.

For ever and ever, Psal. 90. 2.

And this *Kingdome*, *Power*, and *Glory*, endureth not for a season, but for ever: there shall be no end of it.

This

This *word* sheweth our stedfast *beliefe*, that those things which wee have *prayed* for are *granted*; that our *Prayers* are heard. *Amen.*

Behold, O *Father*, wee have (according to thy *Sonnes directions* and *forme*) presumed to *crave* those things which wee *want*: wee have made our *neede* knowne unto thee.

We desire of thee that thou wouldest *grant* us those things which wee have *craved* of thee.

Wee *sigh* and *groane* to thee, and *pray* thee to confirme our votes & wishes, with thy *Seale*, *So be it.*

Grant us our *Petitions*

for his sake, that is *a true and faithfull witnesse, and in whom all thy promises are Yea, and Amen.*

Honour him in *us*, who deserve of *our selves* (without him) no *good*, but much *evill* at thy hands. And say to our *Petitions*, *Amen. So be it.*

Our Father which art in Heaven.

OAlmightie Lord and our *Heavenly Father*, whose *fatherly power* and *goodnesse*, is seene in the *Creation*, *Preservation*, and *governing* of all things, & upon whom, as a *Father*, we *wait* and depend for all that is *good*: who *art* in all places by thy *presence*, but especially in

in Heaven by thy *Excellence*. We thy poore *children*, whom thou hast preferred before the rest of thy *creatures*, doe, from the bottome of our hearts *wish* and *desire*, that *thy Name* may bee *Hallowed, glorified, and magnified from the rising of the Sunne, to the going downe thereof*, even thorow all parts of the *world*: and that it may the better spread from one *Nation* to another, give us grace (*who have received the adoption of Children*) so to walke before thee in holinesse and righteousnesse, *that the Heathen*, who have not knowne thy *Name, seeing our good works, may glorifie thy Name* toge-

Psal. 8.

Hallowed be thy Name.

Eph. 1. 4.

Mat. 5. 16.

Thy Kingdome come.

ther with us. Thou seest, O *Lord*, that we have many *Tyrants* amongst us in this life, as the *Devill* malicious and cruell; the *World* vaine and curious; the *Flesh* fraile and deceitfull; and our owne *will* vile and corrupt; allwhich do impetuously *tyrannize* over us, and oppose themselves against thy *Kingdome*. Arise therefore, O *Lord*, and suppresse these *Tyrants*, & rule over thine and our *enemies* by thy *power*, and in us by thy *Grace*, that we may hereafter bee subjects *in thy Kingdome of Glory*. *Let thy Kingdome come*, and governe us by *thy Providence*, defend us by *thy Might*, leade

leade us by *thy Spirit*, and teach us by *thy word*. Drive farre from us the *Prince of this world*, and doe thou only Rule in us. Give us *grace* to follow the *example* of thy *blessed Angels*, and all other thy *Creatures*, who readily & joyfully *doe thy will*. Let our *wills* follow thine in all things, and let nothing be *displeasing* to us, which thy *will* hath decreed, either for our *prosperity* or *adversity*. Let us doe nothing contrary *to thy will*, but let the performance and execution *of thy will*, bee the whole *scope* and and aime of our *thoughts*, *words*, and *actions*. And to this end, give unto us thy

Thy will be done in earth as it is in heaven

holy Spirit, which may direct our wills, enlighten our understandings, mollifie our hearts, and make them obedient to thy will. Wee further cry unto thee, O Lord (who giuſt food to every living creature, and feedeſt the young Ravens that call upon thee) and pray thee, that thou wouldest likewiſe give unto us this day our dayly Bread. Firſt, and above all, the Bread of Life, which may nourish us ſpiritually: and after that, Bread for our bodies to ſuſtaine nature. Give us wee beſeech thee, all things neceſſary (not ſuperfluous) for this life: and grant that wee, uſing thy bleſſings as becommeth us,

Give us this day our dayly bread.

us, may be *ſtrengthned* and enabled to paſſe this *life* quietly and ſoberly, and at the end of theſe our *dayes*, by the merits and interceſſion of our Saviour *Ieſus Chriſt*, obtaine *life eternall*. And for as much, *O Lord*, as we know that thou heareſt not unrepentant *ſinners*, and that our ſinnes have (long ſince) prevented *our prayers*, and aſcended into thy *preſence*, to ſtop the current of thy *mercies*, and to call for *vengeance* againſt us: *O Lord*, behold, that wee earneſtly *repent* us of them, and are heartily *ſorrowfull* for them. Wherefore we humbly *pray* thee, for thy great mercies to

And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

holy Spirit, which may direct our wills, enlighten

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that, *Bread* for our bodies to sustaine *nature*. Give us wee beseech thee, all things *necessary* (not *superfluous*) for this *life*: and grant that wee, using thy *blessings* as becommeth us,

us, may be *ſtrengthned* and
enabled to paſſe this *life*

And forgiue us our treſpaſſes, as we forgiue them that treſpaſſe againſt us.

as i. *O Lord*, behold, that wee earneſtly *repent* us of them, and are heartily *ſorrowfull* for them. Wherefore we humbly *pray* thee, for thy great mercies to

I 5 man-

mankinde, in thy Sonne *Christ Iesus*, that thou wouldest be pleased to be reconciled unto us, and *to forgive us our trespasses.*

Psal.130. *Enter not into Iudgement with us, for if thou dost, no man is able to abide* the *mildnesse* of thy *Iustice*, much lesse the *severity* of it. Give us also grace to follow the *example* of our blessed *Saviour*, who *forgave his enemies, and prayed for them*, that we may *forgive them their trespasse against us.* Lest, when thou comm'est to judgement, thou deal'st as severely with us, as

Mat.18. thou didst with him, *who had much forgiven*, and would not *forgive a fellow.* Thou knowest, *O Father*, how

how unapt we are of our ſelves to thinke a good thought, much leſſe to reſiſt ſo great enemies, as are hourely ready to aſſaile us: ſuffer us not therfore to be tempted above our abilities, neither (by forſaking us, or withdrawing thy hand of protection from us) *Leade thou us into tentation:* but Lord ſo ſtrengthen us, that (although it be not good for us, to be altogether free from *tentation*, yet) by thy aid and grace, we may have a *happy iſſue*, and *joyfull deliverance* from it. And as we have humbly prayed thee, *not to leade us in:* So we further deſire thee *to deliver us out of all evill.*

And leade us not into tentation.

But deliver us from evill.

evill. For as long as wee remaine in this *flesh*, wee shall have continuall *strivings* and *wrestlings* with divers *evils*, but especially with the *evill spirit*, the enemy to *Mankinde*, who omitteth no opportunity to bring us into his *bondage*. But we are comforted, *O Lord*, with the assurance of thy *mercy*, which can effect & worke more to our *salvation*, then his Malice to our *destruction*. Grant therefore, *O Lord*, that we may be *delivered from all evill*, and from all our enemies *spirituall* and *temporall*, that so, *wee may serve thee ever hereafter, in holinesse, and righteousnesse, all the dayes of our life*

Luc. 1. 15.

All

All these *Blessings* wee have beene the more confident to beg of thee, *O Lord*, because wee know assuredly that thou art *King of Kings*, none hath absolute power within thy Dominions but thy selfe, and that thou hast *power* also without resistance, to maintaine thy *right*, and defend thy *subiects*, being able to give those *things* which are necessary for those who call upon *thee* faithfully.

For thine is the Kingdome, the Power

And wee lastly pray thee, that seeing it will bee for thy *glory*, to grant those things which we have *desired*, that with the *desiring* of thee, thou wilt also give us thy *grace*, that we may use

And glory.

use and employ them to that end for which thou gavest them, even thy *Honour* and *Glory*. That so being thy true *servants* here, we may be glorified with thee hereafter, who art *Lord* of all glory to all eternity.

For ever and ever.

Amen.

Having thus discovered and laid open our *necessities* to thee, O *Lord*, in that forme and manner which thy *Sonne* directed us, wee humbly pray thee, to say *Amen* to all our *Petitions*. In his *Name*, and for his *merits* sake, wee pray thee, to grant them. For though wee have no *deserts* to challenge them, yet his *merits* are *numberlesse*

leſſe, by which wee plead for them. And with this Sacrifice and Oblation, wee are bold to come unto thee, not onely craving pardon for our ſinnes, but ſupply of our neceſſities. We come not to thee of our ſelves, preſuming of any thing in us, but we are ſent by thy Sonne Ieſus Chriſt, who hath commanded us, with confidence to preſſe unto thy Throne, and in his name to aſke whatſoever we ſhal need, either for this life, or the life to come. And as he hath ſent us, ſo hath he alſo put into our mouthes, words meet for our requeſts. O Lord, take notice of the ſuite, it is his own, & for his ſake, ſay to what we have requi-

required, *Amen. So be it.*

And thou, O blessed *Saviour, God* and *Man*, intercede (we beseech thee) for us: for thou only art our *Advocate, Mediator*, & *Intercessor* to the *Father*. Cover our *imperfections* & *nakednesse*, with the *robes* of thy *righteousnes*, & supply our *poverty* with the *riches* of thy *merits*: and cast not those from thy favour and *grace*, whō by *Nature*, then of thy *goodnes*, hast vouchsafed to make thy *Brethren*. Who livest and raignest, with the *Father* and *holy Spirit*, now and for ever, *Amen*.

Pri-

Petitions for Spiritwall Graces.

OH that my wayes were directed, to keepe thy Statutes, O Lord. Pſ. 119. 5.

Bleſſed is the man, whom thou teacheſt, out of thy Law. 94. 12.

Open mine eyes, that I may ſee the wondrous things of thy Law. 119. 18.

Teach mee to doe thy Will, for thou art my God, let thy good Spirit leade me into the land of Righteouſneſſe. 143. 10.

Give me grace O Lord,

To know, *that in mee,* (that is, in my fleſh) *dwelleth no good thing.* Rom. 7. 18.

To

To abstaine from fleshly lusts, which fight against the Soule.

To keepe in mind alwayes, *that the world passeth away, and the desires thereof*, and that, the benefit which a man getteth by the *world*, is nothing but *destruction.*

Pſ.119.52. Truely to say, *I have remembred thy everlasting Iudgements, and my Soule receiveth comfort thereby.*

1 Pet. 5. 5. O thou that *giveſt grace to the humble*, give mee grace to be humble.

Luc. 8. 15. Give me a good heart, which, *hearing thy word, may keepe it, and bring forth fruit with patience.*

Gen. 6. 8. O Lord, *let me find grace in thine eyes.*

Let

Let me finde a place, and time of Repentance.	Heb. 12.17
Let *mee not receive thy Grace in vaine.*	2 Cor. 6.1.
Let *mee not faile, or fall from it.*	Heb. 12 15.
But *let me continue in it.*	Act. 13.43.
And *let me grow in it.*	2 Pet. 3.18.
To the end of my daies	

Give me O Lord the workes of repentance

- *Carefulnesse.*
- *Defence* or clearing my selfe.
- *Indignation.* — 2 Cor. 7.11
- *Feare.*
- *Vehement desire.*
- *Zeale.*
- *Revenge.*

Give

Give mee Grace to thmk upon and do

- *Whatsoever things* are
- *True*,
- *Venerable*,
- *Honest*,
- *Iust*,
- *Pure*,
- *Lovely*,
- *Of good report.*

Give unto mee ô Lord,

- *Humility* of heart.
- *Charity* to my Neighbour.
- *Patience* of minde.
- *Temperance* of life.
- *Chastity* of body.
- *Contentednes* of minde.
- *Alacrity* of spirit.

Give

Give unto mee, good Lord,
- *Perfect knowledge* of my sinnes,
- *Hearty sorrow* for them,
- *Perfect hatred* against them,
- *Fervent love* to all goodnesse,
- *True obedience* to thy Will.

Give me grace O Lord to adde,
- *To Faith, Vertue.* 2 Pet. 1. 5.
- *To Vertue, Knowledge.*
- *To Knowledge, Temperance.*
- *To Temperance, Patience.*
- *To Patience, Godlinesse.*
- *To Godlines, brotherly kindnes.*
- *To brotherly kindneſſe, Charity.*

Give

Gal. 5. 22.

Give unto mee ô Lord, the fruites of the spirit.

- Love,
- Ioy,
- Peace,
- Long suffering,
- Gentlenesse,
- Goodnesse,
- Faith,
- Meekenesse,
- Temperance.

Give unto mee good Lord,

- Contempt of the world.
- Hatred of sinne.
- Loathing of the flesh.
- Desire of Heaven.

Give

Give unto mee O Lord,
- A right faith *to live well.*
- A sure Hope, *to persevere well.*
- A perfect Humility, *to obey well.*
- A true Charity, *never to be divided from thee.*

Give me grace O *Lord*,
To bee *content* with that which is *necessary*.
To *despise* that which is *superfluous*.

Grant O Lord,
That I may so *live*, that I repent not to have *lived*.
That I may so *live*, that no man may know, I have

have *lived* amisse.
That I may so *live*, that I may alwayes *live*.
That *dying* I may *live*, and *living* I may *dye*, and say with a cheerefull *Spirit*,
Luc. 2. 29. *Lord now lettest thou thy Servant depart in peace:*
Phil. 1. 23. *I desire to be dissolved, and to bee with Christ.*

Prayer

Prayers for spirituall Graces.

O Blessed Lord Iesvs Christ, who art my onely *Tutor* and instructer, and from whom I have learned, whatsoever I know, I beseech thee, that thou wouldest further teach me those things, whereof I am ignorant, and which are necessary for my *salvation*: that thou wouldest keepe me in those things which I have already *learned*, and rectifie mee in those matters, wherein, as a man, I *erre*: strengthen me, and make mee *firme*, whereinsoever I *waver*, and

am doubtfull, and keepe me from that which is *erroneous* and hurtful. Above all things ô *Savior*, strengthen my *Faith*, & give me grace daily to profit in the knowledge and understanding of thy *Holy Word*, and so govern all my actions by thy *Holy Spirit*, that my *life* may bee answerable to my knowledge, and that I may shew the *fruits* of what soever I have *learned*, by my good and religious conversation. Give mee a firme and assured *hope* in thee, and thy gracious promises, that in all my troubles and necessities, I may bee evermore *confident* in thy mercy. Be unto me a strong tow-

er

er of *defence*, against mine enemies: that whether the *world* allure me, the *devill* assayle me, or the *flesh* rebell; I may flie unto thee for refuge. And although thou presently put not forth thy hand to helpe me, but deferre thy comfort according to thy good pleasure; yet keepe me from *doubting* or *despairing* of thy aide, because *thy promises are sure*. Give me a fervent *love*, and perfect *charity* to my neighbour, that I may bee as kinde to him, and as carefull of him, as of one who is a *member* with me, of the same *body*, whereof thou (O sweet Saviour) art the *Head*. Let my *love* to

him, bee sincere and unfained, which may charitably relieve him in his wants, patiently beare with his infirmities, and willingly forgive him all his trespasses against me. Create in mee I beseech thee, a pure, milde, peaceable, and humble heart, which may thinke harme to no man, nor recompence evill for evill, but good, for injuries. Cleanse me from all uncleane and earthly desires, and lift up my heart to thee, & heavenly things: and so write thy Lawes in it, that I may wholly bend my selfe to keepe them, and please thee, persevering in the same, to my lives end. Give me

O Lord, true *compunction* of heart, and so water it, with the dew of thy heavenly *Grace*, that I may in the bitternesse of my *soule*, with abundance of *teares*, *sighes*, *and groanes*, bewaile and lament, all my hainous and grievous transgressions against thee. Give mee grace O *Lord*, that I may not *boast* in any *merits*, or workes of mine owne, or have any *confidence* in them, but let mee *glory* in this alone, that I am a member of that *Body* of thine, which was *crucified* for mee, and did sufficiently *satisfie*, for all the sinnes *of the world*. If thou O Lord looke, or expect any *merits* from mee, be-

hold I tender unto thee thine owne *merits*, the *merits* of thy death and *Passion*, which thou hast vouchsafed to make mee partaker of; by vertue whereof alone, I dare boldly appeare before thy *Tribunal*. These *merits*, I set betweene my *sinnes* and thy *Iustice*, and otherwise, or in any other maner, I dare not, I will not, contend with thee. O sweet *Iesu*, I desire thee, to offer them to the *Father*, as a *propitiatory Sacrifice*, for all my great and grievous offences; that when my *soule* shall depart from this *body*, it may by the same, be freed and delivered, from all the *Iudgements* and *punishments*

nishment, which are due unto it for *sinne*, and bee carried to that blessed *place*, where *there is no sorrow*, but endlesse *felicity*, where *thou*, together with the *Father*, and the *blessed Spirit*, liveſt and reigneſt for ever.

Before Prayer.

O Almighty and ever-living GOD, Heavenly Father, to whom it is manifestly knowne, how inconstant, and wandring, the mindes of Men are, in any good actions, and how easily we suffer our selves to bee *carried away*, from the con-

templation of thee, by diversity of distractions, and unseasonable thoughts, which take hold of us, in the time of our devotions and *praiers* unto thee: who also (by thine onely begotten Sonne *Christ Jesus*) didst prescribe unto his Disciples, a forme of *praier*, to be offered up to thee and hast derived the same from them, to us. Behold mee, *most wretched sinner*, wholly depraved and corrupt, intreating thee, by the same *Sonne*, that for his sake, thou wouldest infuse thy *Holy Spirit* into me, which *may adopt mee, into the number of thine Elect*: that it may teach me how I ought to *pray*, according

cording to thy *Holy Will*: that it may allay all troublesome and wandring *thoughts* in me, while I offer up my *prayers* and *praises* unto thee: Suffer mee not to serve thee with my *lippes*, and bee absent in *heart* from thee: but create a right *Spirit* within mee, that I being sensible of all thy *graces*, and comforts, may with joyfull and holy *zeale*, performe my *duty* to thee: that so, my *prayers* & desires may appeare before thee, and in thy *Sonnes Name*, I may effectually be heard, and my petitions may be *granted*, to the *glory* and honor of thy most *holy Name*, and the endlesse *comfort* of

mine owne *Soule*, through the same our onely *Lord and Saviour Iesus Christ*.

Before a Sermon.

O Most loving SAVIOVR, I most humbly intreate thee that thou wouldest be pleased, at this time, to *enlighten* my *understanding*, and to *open* my *inward eares*, with the *grace* of thy *Holy Spirit*, that I may heare thy *sacred word*, with an humble heart, and rejoyce in it, in the obedience of the *Spirit*: that I may bee fully instructed thereby, how to *doe good*, and *avoid evill*, and bring forth

forth the fruit thereof in my life and conversation: that thy *Honour* and *Glory* may be thereby *increased*, the *Devill*, and all other the enemies of my Soule, may be vanquished, my *Soule* may be *saved*, and at the last, I may appeare with boldnesse, before thy *Tribunal*, and receive the reward of a *good and faithfull servant*, *even his Masters joy*, everlasting blessednesse, and that, by thy *merits* onely, O Blessed *Saviour*.

Petitions for Temporall Blessings: In which we are to desire of God:

THat he would bee pleased to continue unto us,

The Blessing of a *good King, iust,* and *religious.*

To give unto us,

Magistrates and *Iustices* upright, and carefull, to see good *Lawes* duely executed.

Teachers, to direct us in the Truth.

That hee would blesse us with Length and goodnes of *Dayes,*

Health of *Body,*

Contentednesse of *Minde,*

Compe-

Competencie of *Estate*,
Food and *Rayment*,
Conveniency of *Dwelling*,
Wholesomenesse of *Ayre*,
Fruitefulnesse of { *Cattell*, *Soyle*.

That he would make us happy
In { *wedlocke*, *Children*, *Faithfull friends*, *Peaceable and loving neighbours*, *Honest Servants*, *Skilfull Physicians*.

That he would preserve
Our *Goods*,
Good Name,
Our *Senses and understanding*.

That

That he would protect us,

From { Trouble,
Enemies,
Dangers,
Losses,
Sicknesses.

That he would give

Peace { To all Nations,
To our Land,
In our private dwellings.

Rules to be observed in the Morning.

WHen thou awakest in the Morning, shut and close up the entrance to thy heart, from all uncleane, prophane,

prophane, and evill thoughts, and let the consideration of God, and goodnesse enter in.

When thou art arisen, and art ready, retire thy selfe to thy Closet, or other private place, and offer to God, the first fruits of the Day, and in praying to him, and praysing him, remember:

1. To give him thanks, for thy quiet rest received, for delivering thee from all dangers, ghostly and bodily, and for all other his benefits to thee.

2. Offer unto him thy selfe, and all things that thou dost possesse, and desire him to dispose of them and thee, according to his good pleasure.

3. Crave

3. *Crave his* Grace *to guide thee, and to strengthen thee from, and against all* Tentations, *that so thou mayest doe nothing, the day following, contrary to his* will.

4. *And lastly, beg of him, (according to the* Rules *before prescribed) all things needfull for the* Soule *and* Body.

To which purpose pray as followeth.

Morning Prayer.

I Thanke thee O Heavenly Father, Lord of Heauen and Earth, for all thy *Blessings*, which I (unde-

(undeservedly) haverecei-
ved from thee, that thou
gavest me a *being*, from
honest *Parents*, and in that
part of the world, where
thy Sonne *Christ Jesus*, is
purely professed: that thou
didst endue me with *reason*
& *understanding*, and didst
also give me perfect *mem-*
bers and *senses*: that thou
hast preserved mee, since
my birth, and vouchsafed
me *health* and *liberty*, and
a competency of *meanes*, to
maintaine me, and those,
whom thou hast placed
under me: that thou hast
blessed me in thy *Love*, *Re-*
deemed mee by thy *Sonne*,
sanctified me by thy *Spirit*,
and *kept* me this night past
from all perills of *body* and
Soule,

Soule, and given me a sweet and comfortable *rest*. O *Lord*, I *commend into thy hands*, my soule and body, thoughts, words, and actions; and humbly beseech thee, that thou wouldest guide and order them all to thy *honour* and *glory*, and my endlesse and eternall *happinesse*. Enlighten my *minde*, that (the *Darkenesse* and cloudy mists of mine offences being dispelled) I may walke before thee, in my vocation, without offence; *as in the day*, cleane, unspotted, & unblameable. Give unto mee thy *Holy Spirit*, which may bridle my vaine *cogitations*, and headstrong *desires*; and order thou (I beseech thee)

my

my words, and rectify all my actions. O Lord, as thou hast of thy bounty raised up my body from sleepe, so stirre up my drowzy soule, from the sleepe of sinne, & carnall securitie. Let my body bee ever assistant to my soule, in all good actions in this life, that they may both bee partakers of life everlasting. Thou O Lord hast promised (to those which shall faithfully aske) all things necessary for this life: give I beseech thee unto mee (if it seeme good unto thee) such a competent estate, as shall bee expedient, to support my life, in a civill, modest, and religious manner. Give unto me that, which shall be conve-

nient,

nient, but especially O
1 Tim 6 8. Lord, *a heart and minde contented*, with whatsoever thou shalt be pleased to allot unto me. Grant O *Lord*, that in thy *Name*, *I may cast forth my net*, into the *Sea* of this *world*, & diligẽtly, carefully, and with an upright conscience, follow that vocation, in which thou hast placed me: that by thine aid and assistance, I may prosper, and have good successe, in all my affaires. Blesse O Lord, the *Kings Majesty*, *governe* his *heart* in thy *feare*, and *guide* his *understanding*, to doe those things, which shall bee acceptable *to thee*, and profitable to his *Kingdomes*. Give him loving & loyall

Subjects,

Subjects, and suppresse his open, and secret Enemies. And (together with him) blesse his Queene and royall issue, make her as the fruitfull Vine on the house tops. Blesse all the estate Ecclesiasticall & civill, from the highest to the lowest. Comfort the comfortlesse and helplesse. Bring all Trauellers to their owne beings in safety, and direct all upon the Seas to their safe Ports. Shew the light of thy Truth to those which wander out of the right way. Give to all sinners true & hearty repentance, strengthen those which have begun well, and give them thy assisting grace, that they may perseuere in goodnesse. Psal. 128. 3.

goodnesse. To all my friends, kindred, and enemies, and to those which pray for mee, give all thy good *blessings*: Keepe us all, from all *evill*, and make us to continue in thy *service*, to our lives end, and after the course of this miserable life ended, bring us to thine everlasting Kingdome through *Jesus Christ our Lord*.

Archus.

ALmighty and Everlasting God, I praise and bless thee, from the bottome of my heart, that of thy infinite goodnesse, thou hast

preser-

preserved mee this night past, and hast, with the impregnable defence of thy *Providence*, defended mee, from the power and malice of the *Devill*, and kept me, both in *soule* and *body* from all his devices, and snares, and raised mee from sleepe (*the image of death*) and not left mee, to be stifled in the darkenesse of my *sinnes*, but hast given mee a longer space, to *repent* me of them. I humbly intreat thee that thou wouldest not withdraw thy hand of *Protection* from me but take me into thy *Protection*. Watch over me with the eyes of thy mercy, *and direct mee in the way of thy Commandements*. Enclose

me

me with those graces o
thy *Holy Spirit*, which may
assist me to passe this day,
and the rest of my life, to
the *praise* and glory of thy
holy *Name*, the *benefit* o
my *Neighbour*, and the *sal-
vation* of my sinfull *soule*.
Keepe me O *Lord*, from all
sinne, bridle and mortify
my flesh, that I offend not,
nor fall into any transgres-
sions, which may provoke
thy wrath against me. Di-
rect my *soule* and *body*, my
words and *actions*, accor-
ding to the rule of thy *will*.
Divert my *heart*, from fas-
ning too much on transito-
ry *pleasures*, and *convert* it
to the delight of eternall
joyes. And because I am
not worthy O *Lord*, that
thou

thou shouldest heare me, poore wretched sinner; behold I set before thee, the *merits* of thy only Sonne, *who is the propitiation of our sinnes*: looke upon him, & for *his Righteousnesse*, pardon the *offences* of thy *Servant*, and grant to me those things, by thy *mercy*, which by the strict Rule of thy *Iustice*, are not due to mee. Defend me *O Lord*, from all mine enemies; Arme mee with thy *Spirituall* weapons; put on me the *Clothing of wisdome & strength*, the *Brestplate of Righteousnesse*, the *Helmet of Saluation*, the *Shield of Faith*, and the *Sword of the Spirit*, that in this earthly *Pilgrimage*, I may manfully oppose the

Ephes. 6.

enemies of my Soule, the *Concupiscence of the Flesh*, *Tentations of the world*, and *Malice of the Divell*; that so having finished valiantly, the course of this *Terrestriall* warfare, I may hereafter praise thee in thy *Celestiall* Kingdome. And thou *O Lord*, who giveth food to every living Creature; *and feedest the young Ravens which call upon thee*, Psal. 147. 9. bee mercifull unto me, in the supply of those necessaries, which I daily want. Preserve me in health, give *mee food and rayment*, and 1. Tim. 6. 8. *sufficient* to maintaine me in that course of life, to which it hath pleased thee to call me: that having sufficient *in all things*, I may

abound

abound in good workes. And grant that I may lead a quiet life, *in all Godly conversation*: that having & using thy *blessings* worthily, I may passe this life, with joy & comfort, till it please thee to call me to a better. Give thy blessings to the *Kings Majesty*, the *Queene*, the *Royall Issue*, and the whole *estate* of this Kingdome, & grant that we all may bend our thoughts & studies to please thee, that at the last, by the merits and intercession of *Iesus Christ*, we may be received to thy Heavenly Kingdom, *Amen*.

Orthus.

O Almightie *Lord God*, which day after day doſt miniſter to ſinfull man infinite occaſions, whereby hee may bee ſtirred up to praiſe thy holy *Name*, and art moſt plentifull in *pitty* and favourable to thoſe, which with pure *hearts* and unfained *faith*, call upon thee: behold mee, thy poore unworthy *ſervant*, with the eyes of *compaſſion*, that at this time am bold to offer up unto thee, a *morning Sacrifice* of praiſe and thankes for all thy bleſſings: and amongſt the reſt, for that thou

thou hast vouchsafed after a sufficient and quiet sleepe, to raise mee safe from my bed again, which favour thou hast not afforded to many others, who in farre greater measure have deserved it, then my selfe; for which *mercy* of thine, I am not able (through my insufficiency and weakenesse) to give unto thee due praise and thanksgiving. I pray thee therefore, in thy deare *Sonnes Name*, (*In whom thou art well pleased*) to accept these poore and weake *thankes*, and for his sake also, to bee further aiding and assisting unto me this day following, in whatsoever I shall take in

hand. For thou knowest, *O Lord*, how feeble mans nature is, insomuch, that if hee trust to his owne strength, of necessity hee must fall into many miseries, errors, and dangers. Have mercy therefore upon mine infirmities, and be *propitious* and *helping* to me; that by thine *illumination*, I may discerne and perceive *good from evill*, and by thy leading and direction, may *follow* the one, and *avoid* the other. Lord so guide mee with thy *holy Spirit*, that I may neither doe, speake, or think any thing this day, contrary to thy *holy Will*. Behold, *O Lord*, I offer my selfe a *living Sacrifice*

to

to thee, and humbly pray thee to accept it. Good God, direct my soule *in the way of thy Commandements*, increase my *faith*, strengthen my *hope*, enlarge my *Charity*, and infuse all the good *graces* of thy *Holy Spirit* into mee. Give mee *grace* so to *remember* my sinnes, as that thou mayest *forget* them; and so to *forsake* them, as that thou mayest *forgive* them. Instruct me in all goodnesse, and give mee the grace of *Perseverance*, that I flye not backe from any good courses in this *life*, but that I may goe forward, and continue in them, *to the end of my daies*. *O Lord*, who hast promi-

sed the necessaries of this life, *to those which shall first seeke thy Kingdome.* I humbly intreat thee to give unto mee this day, all things necessary for my sustentation; as *food, rayment, health of body, joy of heart, peace of conscience,* and a *blessing* to all my *endevours*; give me a *mind contented* with that which shall be *sufficient*, and not *desirous* of that which is *superfluous*: that I may passe the rest of my dayes on earth, *religiously, honestly,* and *soberly*, as becommeth thy servant, to thy *honour*, and my endlesse *comfort*. Bee gracious to the *Kings* most excellent *Majesty*, his Royal *Queene*, the

the Royal *Iſſue*, the whole *Eſtate*, *Clergie*, *Nobilitie*, *Gentry*, *Magiſtrates*, and *Commons*; give us all grace in our ſeverall places, to doe our Duties, as in thy ſight; that at the laſt (by the merits of *Ieſus Chriſt* our Saviour) we may receive the reward thereof in thy eternall *Kingdome*, where thou reigneſt together with the ſame *our Lord Ieſus Chriſt*, and the *Holy Spirit*, *World without* end.

Morning Prayer for a Family.

O Almighty *Lord God*, heavenly *Father*, wee

give thee most humble and hearty thankes, in that thou hast not onely of nothing, *created us after thine owne Image*, but also hast from time to time most graciously *preserved us*, even to this present *Morning*, from all dangers and terrors; & hast given us this night past, sweet sleepe, and comfortable rest, whereby wee are refreshed and fitted to our bodily labor. We thanke thee, *O Lord*, for all thy spirituall blessings, for our *Regeneration*, *Justification*, *Sanctification* in some measure, and our *Redemption* by *Iesus Christ*. We praise thy *Name*, for thy bountifull supply of all things

Gen. 1. 26

things necessary for this life, as also for thy patient and long expectance of us in our *Conversion*. O *Lord*, we confesse that we have beene so farre from the serious consideration of thy favours to us, and from rendring due thanks unto thee for them, that instead thereof, wee have continually & grievously offended thy *Majesty*, with most abominable and vile sinnes; notwithstanding thou hast sought to reduce us to thy obedience, by the good motions of thy *Holy Spirit*. As often *O Lord*, as we looke about us, either with the eyes of our bodies or mindes, so often doe thy fatherly and

and innumerable benefits appeare unto us. For all which, wee render againe and againe, from the bottome of our hearts, infinite thankes unto thee; and humbly desire thee, for thy mercies sake in *Christ Iesus*, to pardon all our ingratitude and rebellions. Enlighten us, we pray thee, with thy holy *Spirit*, that we may see our imperfections, kindle our zeale towards thee: rule and governe our minds, wills, affections, and actions, that we may not willingly offend thee any more: And give us *Grace*, that wee may alwaies thinke, speake, and doe, whatsoever shall be

pleasing

pleasing unto thee, and abstaine from all things which shall displease or offend thee. It is more the enough, *O Lord*, that wee have bin hitherto so *rebellious* against thee. It is too much, that we have beene so *negligent* to serve thee, and so *ingratefull* to thee, for all thy blessings. Let all evill and wickednesse now depart from us, and let new manners, new affections, and new hearts bee renewed in us. Wee commit our selves, *O Lord*, wholly into thy protection, this day and the rest of our lives, and most humbly desire thee of thy infinite goodnesse, that as now thou hast put good

thoughts

thoughts into us, tho
wilt be pleased to perfe
them in us; so that bei
led by thy *Holy Spirit*, w
may doe that which is a
ceptable to thee, and lov
serve, honour, and prai
thy holy *name* all the da
of our lives. And for as
much, *O Lord*, as tho
hast promised to thos
that love thee, *all thing*
necessary for this life, we co
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ther which art in Heaven, p
Give us this day our dai
bread; even whatsoever
needfull and expedie
for our sustentation. Giv
us, *O Lord*, sufficient fo
our maintenance, lest w
take evill and indirect
courses, or *blasphem*, o
sur-

mure against thee: and not too much, lest wee forget from whose hands wee receive it. Give not onely that which shall be necessary, but contented minds also with it. Blesse O *Lord*, the labour and worke of our hands, blesse us at home and abroad, and grant that every one of us may truly (as in thy sight) walke in our severall vocations, and diligently and carefully intend the same; making a cōscience of all our waies, that by thy gracious favour, and our owne endevours, wee may have prosperous successe in all things which wee shall undertake. Continue, O *Lord*,

Lord, thy *Gospell* among us. Blesse our gracious *King*, with the *Queene*, the Royall *Issue*, the Lady *Elizabeth*, with her Princely *Off-spring*, the whole *Land*, and all sorts and conditions of *people* in it. Blesse all that travell by *Sea* or *Land*, and take into thy protection, all *Orphans*, *widdowes*, and all that suffer wrong. Give health and strength to the *sicke* and *weake*, and joy and comfort to the *sorrowfull* and *afflicted*. Blesse us O *Lord*, with healthfull & sound *bodies*, keepe our good *names* unspotted, & unblemished. Blesse the *fruits* of the earth, and give us wholsome, peaceable

able, and seasonable *times*. These and all other thy *blessings*, which thou knowest better to *give*, then wee to *aske*; vouchsafe (if it seeme good to thy *Majesty*) to *give* us, for the worthinesse of thy Sonne *Iesus Christ* our Lord, in whose blessed *Name*, and absolute *Prayer*, we close up our imperfect *prayers*, and say as he hath taught us: *Our Father, &c.*

Rules for Evening and Night.

AS wee *usually* twice a day *at the least*, take our bodily sustenance,

ſtenance, ſo ſhould wee be
leſſe carefull for the refr
ing our ſoules; but twi
day likewiſe (Morning
Evening, if not ofner)
poſe our ſelves to Devot
and Prayer. (whe
therefore retireſt thy ſ
(as in the Morning)
member:

1 To give God th
that hee hath delivered
from the dangers of the
paſt, proſpered thee in thy
faires, and given thy
ceſſaries for thy ſuſten
tion.

2 Examine thy Con
ence narrowly, and cen
wherein thou haſt (the
paſt) offended God, p
in thought, word, or de
and having ſet thine ſelf
be

before thee, confesse them to him, (and in the bitternesse of thy soule) repent thee, be sorry for them, and crave pardon for them, and grace, that thou offend no more in the like.

3 Pray to God to continue his care over thee, the night following, and to defend thee from all perils and dangers.

So that going to thy rest with these good actions and thoughts, thou shalt doe like to those, which rake up fire in the Embers over night, that they may the more readily finde it in the morning.

In

In the Night.

WHen thou awakeſt in the Night, call upon God likewiſe (for the Night was not made wholly for ſleepe) praiſe him, contemplate, and meditate upon his workes. Sometimes weepe for thy ſinnes, according to the practice of DAVID. For as the nightly Dew refreſheth and tempereth the Earth, ſo doe our nightly teares aſſwage our concupiſcenees. And ſometimes rejoyce in the Lord, according to the of the Pſalmiſt, for the great benefits thou haſt received from him. By the

Pſal. 6. 6.

149 5.

these meanes, keeping thy selfe to one holy exercise *or other, thou shalt bee sure to avoid the* Devills *temtations, whose chiefe time of setting upon us, sitteth best with his* workes, *which are usually stiled,* The works of darkenesse.

Evening Prayer.

The Lord hath granted his loving kindnesse in the day, therefore in the night will I sing of him, and make my Prayer to the God of my life. Psal. 42. 10

O *Lord God,* Father everlasting, I yeeld thee most humble and

and hearty thankes, that thou haſt not onely *averted* thy *puniſhments* from mee, which my grievous ſinnes have deſerved, but in ſtead thereof, haſt *preſerved* me from all *dangers*, and *ſupplied* mee with all *neceſſaries* of this life. O *Lord*, I confeſſe, that I have ſo highly offended thee this day, that all the puniſhments which may be inflicted upon vile and miſerable ſinners, are due to me. I confeſſe, *O Lord*, that I have offended thy *Majeſty* in ——. And not only theſe doe I acknowledge, but all the reſt which I have committed from my *infancy*, to this preſent *houre*, *wittingly* or *igno-*

Repeat the ſinnes thou canſt call to mind.

ignorantly, in thought, word, or deed, against Thee, my neighbour, and my selfe. O Lord, I confesse my weakneſſe, *I doe not that which I should*, and *would doe: but that which I should not, and am unwilling to doe, I doe*: not regarding (or fearing) thy incomprehenſible Glory, venerable Preſtnie, terrible Power, exquiſite Juſtice, nor thy Goodneſſe unſpeakeable, for which, *if thou ſhouldeſt enter into judgement*, what would become of mee? But, O Lord, for as much as thou art a *Father of mercies*, and doſt not *deſire the death of a ſinner*, if he returne unto thee by unfeined repentance: I moſt humbly (in mind the Rom. 7. 19.

the *Name* and *Mediation* of our blessed Savior *Christ Iesus*) crave pardon for them. *Lord I repent, helpe my impenitency*, and heare my request. Be mercifull to mee a sinner, and pardon all my offences, whereof thou, *O Lord*, knowest me to be guilty. And I beseech thee, *O Lord*, for the time to come, to mollifie my heart, water it with the dew of thy heavenly grace, that I may not always bring foorth *thornes* and *weeds* fit for nothing but the fire. *Convert mee, O Lord, and I shall be converted*, open mine eyes, direct my heart and wayes. Draw me after thee, and

being

being converted, suffer me not *to returne againe with the Dog to his vomit.* And for as much, *O Lord*, as thou hast appointed the *Night* to refresh our bodies, I humbly pray thee, to defend me (as well sleeping as waking) from the snares of the *Devill*, *O Lord into thy hands I commend my Spirit, which thou* (by thy precious death and passion) *hast redeemed.* Suffer it not to *sleepe* in *sin*, and in it to lie *languishing* unto death, and to be *buried* in the *grave* of *thy judgements*: but watch over it, I beseech thee, and *defend it under the shadow of thy wings.* Let me not bee oppressed with unnecessa-

2 Pet 2.22.

Psal. 31.5.

the Name and
of our blessed
Christ Iesus) crave
for them. Lord
helpe my impenitency,
heare my request.
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hast appointed the
to refresh our bo-
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defend me (as well slee-
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es of the *Devill*, *O*
d into thy hands I com-
my Spirit, which thou

2 Pet 2.22.

Psal. 31.5.

PAGE.

fary *sleepe*, but raise me in due time to thy *Service* and *Praise*. Thou knowest, *O Lord*, that of my selfe I have no strength *waking*, much lesse when I *sleepe*: I humbly therefore pray thee to defend my *soule*, *body*, *goods*, (and all things which thou hast bestowed upon me) this *night*, from all evill and damage. And so dispose of me, that I be not *troubled* with any *terrors*, *terrified* with any vaine *phantasies*, *weakned* by any *sickness*, or *impoverished* with any *casualties* or *crosses*. Keep me, *O Lord*, from all ever dreames and unclean thoughts, and compass me with a wall of thy *mercies*,

cies, that the *Tempter* approach not to my *Bed*: so that being *preserved* by thy *protection*, and *refreshed* with *comfortable* rest, I may arise, and offer unto thee my daily bounden *duty* and *service*, even *praise* and thankes to thy most holy *Name*.

Or thus.

O Blessed *Lord Jesus Christ*, to whose inexhaustible bounty we owe all honour and praise, I give thee all possible thankes, that thou hast vouchsafed to keepe me this day from all evill, so that none of thy feare-

full *judgements* (to which I was justly lyable) have fallen upon mee, but of thy unspeakeable mercy, thou hast preserved mee from them, and hast also liberally, and with a bountifull hand, supplyed me with the necessaries of this life, notwithstanding my great and manifold sinnes committed against thee. *O Lord*, I confesse, that I have wasted the time, (which thou hast given me for repentance) altogether idely, vainely, and unprofitably, not so much as considering or taking notice that this day might have beene the last of my *life*, but have added and

heaped *up sinne upon sinne*, in thy all-seeing sight, as if I had stood in no feare of thee at all, dayly renewing (as much as in me lay) thy torments and passions: for which I have deserved, that the earth should open unto me, and hell devoure mee: and which, that it is not come to passe, I ascribe (with all thankfull acknowlegement) to thy infinite mercy and goodnesse. *O Lord*, I acknowledge that it is of thy goodnesse alone, that I am thus preserved from all thy *judgements*; seeing that many calamities have befallen divers others, who have lesse deserved them, then my selfe

That therefore some have perished by *water*, some by *fire*, some by *sword*, others by *sudden* and violent *death*, and that I live: that some have beene taken *blinde*, some *lame*, some *distracted* in their senses, that others have *sustained* much *damage* in their worldly *estate*, and I have *escaped*, and not beene *punished* in any of these *kindes*, to what shall I ascribe and attribute the cause? surely to thy *mercy* alone, for which I cannot give unto thee sufficient *thankes*. But *O Sweet Saviour*, as thy *mercy* exceedeth, so doe our *necessities* increase, thou canst not want matter for thy

mercy

mercy to worke upon, by reason of our inabilities to helpe our selves: wherefore, I further pray thee, that this night following may be also safe and prosperous unto me, that by a sweet *sleepe* and comfortable *refreshing*, I may be fitted, when I awake, to *serve thee* with a thankfull and cheerefull *heart*. And because, *O Lord*, that this life hath not one certaine houre, I beseech thee to *enlighten mine eyes that I sleepe not in death*, and grant that after I have rested quietly, I may by thy grace and mercy arise to serve thee, in singlenesse of heart. *Lighten* (O Saviour) *my darkenesse*, and

Psal. 13. 4.

more fully keep me from all dangers of this night. Save me *waking*, and keep me *sleeping*; that I may *watch* in thee, and *rest* in peace. There is nothing that more resembleth our *Life*, then the *Day*; nor *Death*, then the *Night*; nor the *Grave*, then our *Beds*: O *Lord* therefore, when I am laid downe, and by *sleepe* made unable to helpe my selfe, being like unto a *dead* man, defend mee then by thy power, from the crafts and assaults of the *enemy*, that he doe me no harme; so that (though my body *sleepe*) my soule may *watch* unto thee, and contemplate of the life to come.

And

And grant, that having passed the *night* quietly, I may arise as well from the *sleepe* of sinne, as from my naturall *sleepe*; and with all alacrity, passe the day following in thy service, and in the end of my pilgrimage (by thy merits) receive the *Crowne*, which thou hast promised to those that *love* thee; in that *day* which no *night* shall follow, and in that Heavenly *Kingdome* where thou raignest, together with the *Father*, and the *blessed Spirit*, world without end.

Evening Prayer.

Psa.141.2. LEt my prayer O Lord be set forth in thy sight as the incense, and let the lifting up of my hands, be an evening Sacrifice.

55.18. In the Evening, Morning, and at noone day, will I pray, and that instantly, and thou Lord shalt heare my Prayer.

91.5. Blessed bee thou O Lord, who hast preserved me from the Arrow that flyeth by day, and from the sickenes that destroyeth in the noone day.

Esa.38.12. Thou hast not cut off my life like a Weaver, nor made an end of me.

O Lord I confesse, that as my dayes have encreased, so hath my sin multiplied.

The

The just man falleth seven times a day; But I miserable sinner, seventy times seven times. Pro. 24. 16.

But I returne to thee O Lord, and repent: *Let not the Sun go down in thy wrath.* Luc. 17. 4.

O Lord, whatsoever *good* I have *done* this day, I acknowledge, that thou hast wrought it in me, and desire thee graciously to accept of mee for it, as thy *instrument* onely.

O Lord, whatsoever *evill* I have *committed* this day, I confesse it, to bee the *worke* of mine own hands, and heartily pray thee to pardon it.

O Lord, which giveſt the *sleep* of health, to them that love thee, and sanctifi

those

those that feare thee, to
Psal. 13. 4. *sleepe* confidently. *Lighten mine eyes, that I sleepe not in*
Psal. 91. 5. *death. Keepe mee from the terrors of the night, and from the workes of darkenesse.*
Cant. 5. Lord though I *sleepe*, yet let my heart *watch* to thee: and when I *wake*, let mee bee presently before thee, let my thoughts ascend to thee.

Grant that I may alwaies remember, that *the night is no night with thee*, and that
139. 12. *the darkenesse and light, are to thee alike.*

Grant, that I may alwaies meditate upon the long and last *sleep*, the *sleep* of death, the *bed* of my *Grave*, and the *Covering of wormes and dust.*

Let

Let my *sleepe* be a cessation from sinne, and let me not in my *sleepe*, doe or think any thing, that may offend thee, or defile my self.

And grant, that after the *sleep* shall depart from mine eyes, I may remember thee, *search my reynes*, and try my heart.

O Lord, I commend my selfe, and all that (of thy bounty) is mine, to thee. *In thee, I put all my trust and confidence.*

Thou seest in what dangers wee are, what snares the *Devill* layeth for us: I humbly therefore pray thee to defend me from him.

And grant me so to order and end my life, that I may *sleepe* in peace; and take

take my *rest* with thee, for the merits of *Iesus Christ*, &c.

Psal. 4. 9. *I will lay me down in peace, and take my rest for it is thou Lord onely, that makest me dwell in safety.*

Evening Prayer for a Family.

O Almighty, and everlasting *G.O.D.* who hast appointed all times and seasons to succeede in their due course; and hast ordained the *day* for the worke of the *day*, and bodily labour, and the *night* to take our quiet *rest* and refreshing: by whose *providence*

and

and *mercy*, wee have beene preserved this *day* from all dangers, and have beene furnished with all things necessary for this life: we humbly pray and beseech thee, that now, in this time of *night* and *darkenesse* (wherein wee poore and miserable sinners stand in most neede of thy help and aid) thou wouldest bee pleased, to keep us from all dangers, *spirituall* and *temporall*. O *Lord*, we confesse, that we have not deserved the least of thy favours; nay if thou shouldest with strict eye examine our actions, how wee have spent this *day*, and the best of our *dayes past*, we should

not

not bee able *to stand in thy sight*; much lesse beg any further blessings of thee. For (notwithstanding thy manifold and dayly favors) we have in all things beene rebellious and repugnant to thy blessed *will*; and obedient and conformable to the command of our enemies, the *flesh*, the *world*, and the *devill*: in so much, as wee have lost our liberties, and are become servants and slaves unto them. For we have wholly given our selves to serve the pleasures of the *flesh*, in concupiscences & other carnall *acts*: wee have hearkned too much to the delights of the *world*; in covetous

etous *desiring* that which
s not our owne, in *abusing*
he *creatures* therof, which
ere created for our ne-
essary use, and not for
ur wanton and insatia-
le desires: and we are be-
ome the servants of *Sa-*
an, in not *opposing* and re-
isting his uncleane and
icked tentations. Our
innes are *infinite*, and our
niquities are *numberlesse*,
o that we cannot, nor are
ny way able to recount
hem unto thee. Wee
ave *fled* from thee, *seeking*
s: *neglected* thee, *Loving*
s: *stopped our eares* to
hee, *speaking* to us: *tur-*
ned our backes to thee, *rea-*
ching thy hand to us: *forgot-*
ten thee doing good to us:
and

and *despised thee* comm
ing us. Yet *O Lord*, we
humbly intreate thee, t
shew thy accustome
mercy to us, poore
miserable sinners, who
griefe and anguish
soule, confesse these o
offenees, and earnestly
and bitterly bewail them
Looke upon us with th
eyes of compassion, n
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which thou beareſt to
Sonne CHRIST IESV
in whom wee verily b
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reconciled unto us. T
away our sinnes, and
punishment due unto
for them. Let thy wra
be turned from us, and
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troy us not together, with
ur manifold transgressi-
ns. Lord thou seest our
ickednesse, and withall,
ow, and in whose name,
e crave thy mercy. Turn
hee *O Lord*, from thine
nger, which thou might-
st justly powre upon us,
rd bee gratious unto us,
ccording to thy wonted
goodnesse, who *abhorrest
nothing which thou hast made.*
Create also, wee beseech
hee, in us, new hearts,
earts fit to serve thee,
nd write thy Law in them,
ith the finger of thy *Ho-
y Spirit*, that all our de-
ires and actions, may
ee conformable to thy
lessed *will*. And now
gaine *O Lord*, wee desire
thy

thy *Majesty*, to take o
soules and bodies in
thy protection this nig
following: suffer us n
to *sleep* in sinne, but watc
over us, and defend us u
der the shadow of thy wings
Let not our *sleepe* bee ex
ceſſive or immoderate,
but raiſe us againe in du
time, that after a quie
and moderate *sleepe*, we
may ariſe to *serve* an
praiſe thee *joyfully*; *be*
ginne and *perfect* our work
juſtly: *labour* in our voc
tions *truely*: and *seeke* th
Kingdome *earneſtly*: th
at the laſt, by thee, wi
thee, and in thee. we ma
come unto the ſam
Kingdome, by the merit
of our Saviour *IESVS*
CHRIST,

HRIST, in whose
ame and Prayer, wee are
old to call further up-
n thee, saying, Our Fa-
er, &c.

Prayers

Prayers upon the Life and Death of our Saviour IESVS CHRIST.

O Sweet SAVIOVR, who for the love of mankinde, didde vouchsafe to descend from the Royall Throne, from the bosome of thy Father, into the vale of misery, and to take on thee the forme of a sinner, even humane flesh in the sanctified wombe of the most chaste and pure Virgin, and bee born without impeachment to her Virginity,

Be pleased of thy great clemency, to make my heart thy habitation, a-

dorn

lorne it to that end, with
ll spirituall graces, and
e dayly borne in me, by
enuing in my soule a fer-
ent love to thee, and

Be mercifull to me.

O Blessed Lord, *who be-
ng God Almighty, didst not
disdaine at thy Birth, to bee
wrapped in swadling clouts,
and to be laid in a Manger,*

Grant that I may bee
ver in thy sight a little
Infant, in Humility and
owlinesse of Spirit: take
from mee all ambitious
houghts, and

Be mercifull to me.

O gracious Lord, *who
at thy Birth wouldest bee re-
ceived into this world with*

the

Prayers upon the Life and Death of our Saviour IESVS CHRIST.

O Sweet SAVIOVR, who for the love of mankinde, didd[illegible] vouchsafe to descend from the Royall Throne, from the bo[illegible] some of thy Father, into the vale of misery, and to take [illegible] thee the forme of a sinner, [illegible] humane flesh in the sanctif[illegible] wombe of the most chaste [illegible] pure Virgin, and bee [illegible] without impeachment to [illegible] Virginity,

Be pleased of thy gr[illegible] clemency, to make [illegible] heart thy habitation, [illegible] dor[illegible]

ome it to that end, with
ll spirituall graces, and
e daylye borne in me, by
enuing in my soule a fer-
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Grant that I may bee
even in thy sight a little
Infant, in Humility and
owlinesse of Spirit: take
from mee all ambitious
houghts, and

Be mercifull to me.

O gracious Lord, who
at thy Birth wouldest bee re-
ceived into this world with

the

the joyfull Hymnes of [illegible] Angels, and be found to [illegible] great delight and admira[illegible] of poore Shepheards.

Give thy grace [illegible] me thy poore unworthy servant, continually [illegible] persevere in thy praises, [illegible] seeke thee with the Shepheards affection, by [illegible] ing to find thee, and [illegible] ing thee, alwayes to [illegible] taine and enjoy thee, [illegible]

Be mercifull to [illegible]

O Sweet Iesu, *Who [illegible] pleased upon the eighth day [illegible] be circumcised, and in [illegible] most tender age of thine, did [illegible] begin to shed thy blood, meer[illegible] ly for the love of me and [illegible] kind.*

Cut off, I entreat thee [illegible]

ll superfluities from my
oule, and take from mee
ll evill thoughts, words,
nd workes, and

Be mercifull to me.

O blessed Christ, *who*
the unspeakeable comfort
mee and all thine Elect)
ldest bee called by the sa-
g Name of Iesus,
Grant that the memory
this Name may ever
se a reverend respect
mee toward thee, and
t by it I may bee pre-
ed all my life, and at
houre of death, and

Be mercifull to me.

O loving Lord God,
wouldest be found by the
tiers which sought thee,

with faith & devotion, &
(having found thee) fel
thee with oblations of
Frankinsence, and Myrr

Bee pleased, I beseech
thee, that I may finde th
in Spirit, and there wo
ship thee in Spirit an
Truth: offering unto the
the Gold of bright
ning Charity, the Incen
of pure devotion, and
Myrrhe of perfect Morti
fication, and

Be mercifull to m

O blessed Saviour, w
(to leave to mankinde an
ample of Obedience and
mility) wouldest become
ject to the Law, & bein
to the Temple, and there
offered for thee the Obl

of the poore and not therwith,

Give me the grace of obedience, to subject my selfe willingly to my Governours: suffer not the least thought of Pride to raigne in me, but quench in me all haughtinesse of Spirit, with inordinate love, and conceit of my selfe, and

Be mercifull to me.

O gracious Lord, *Who whilst thou wert as yet young and tender, wert contented to suffer persecution, and flee with thy blessed Mother into Egypt,*

Grant me such ability by thy grace, whereby I may not only suffer persecution & affliction when

in shall please thee, but also persecute and punish all wickednes within my selfe before it grow too strong for me, and

Be merciffull to me.

O blessed Iesu, *who being sought for by thy blessed Mother three dayes, wouldst be found of her in the Temple,*

Suffer me never to be severed from thee, give me such a Devotion toward thee, that I may never be weary in serving thee, nor satisfied with praising thee, either in Church or private Closet, and

Be merciffull to me.

O Loving Lord, *who wouldest enter the River Iordan, and there bee bapti-*

zed

zed by thy fore-runner Iohn the Baptist,

Be pleased that I may be purified in this life by thy merits, and thereby washed from all my sins, and

Be mercifull to me.

O gracious Saviour, *who diddest continue fasting and praying forty dayes and nights together in the Desert, and after divers tentations diddst overcome Satan,*

Grant that I may chastize my flesh, and exercise my selfe in Fasting, Watching, Prayer, and other spirituall Exercises, and subdue all evill affections which rebell against the Spirit, and

Be mercifull to me.

O blessed Redeemer, *who for my sake didst subject thy selfe to many sorrowes and necessities, to heat, cold, hunger, thirst, wearinesse, sweat, iourneyes, persecutions, and tribulations,*

Strengthen mee with the aid of thy Holy Spirit, that I may willingly beare all adversities, as coming from thy hand, and

Be merciful to me.

O blessed Lord, *who whilst thou wert upon earth, didst vouchsafe to comfort the sons of men, and heale their infirmities,*

Replenish my heart with all pious affection, that I may account the miseries of others as mine owne,

and

nd ſupply their neceſſi-
ies in whatſoever I may
ccording to my ability,
nd

Be merciſull to me.

O gracious Lord, *who*
r thy love to mankind, didſt
ndure infinite miſeries, in-
uries, calumnies, blaſphe-
ies, and revilings, even of
hoſe to whom thou haſt done
uch good,

Create in mee a heart
oure and innocent, which
nay forgive mine ene-
nies, and love them, ren-
ring good for evill,
whereby I may ſhew my
ſelfe a true follower of
thy perfect Charity and
Patience, and

Be merciſull to me.

O, mercifull Saviour, *Who to abrogate the Ceremoniall Law, didſt eate the Paſchall Lambe with thy Diſciples, and giving them an example of humility, upon thy knees didſt waſh their feet,*

Grant that this example may take deepe impreſſion in me, give mee perfect humility, true obedience, & fervent love, whereby I may love thee ſincerely, and all others unfainedly, and

Be mercifull to me.

O bleſſed Lord, *Who of thy great love didſt inſtitute the bleſſed Sacrament of thy Body and Bloud, whereby thou mighteſt continue with us to the end of the world,*

Stir

Stir up in me an earnest desire and longing after this holy Sacrament, and grant that I may ever receive it with a chaste love, deepe affection, and a pure heart, and

Be mercifull to me.

O Loving Lord, *who when thou wert to leave this world, didst comfort thy Disciples, and with ardent and affectionate prayer didst commend them to the Father, thereby shewing what love thou didst beare to thee, and all others who should beleeve in thee,*

Make my heart sensible of this love, and raise in me an earnest affection to thee, that I may be wholly

transformed into the love of thee, and

Be mercifull to me.

O mercifull Saviour, *who praying in the Garden, didst wholly resigne thy selfe to thy fathers good pleasure, desiring that not thy will, but his should be wholly done,*

Give me grace, that in all adversity and tribulation I may flee to thee by Prayer, and ever commit my selfe to thy providence & good pleasure, &

Be mercifull to me.

O sweet Iesu, *who didst suffer thy selfe to bee taken and bound as a Malefactor, neither didst lament or murmure whilst thou wert shamefully*

fully entreated by thy enemies
Give me ſtrength after thine example willingly, and patiently to endure all adverſity and tribulation, which ſhall at any time befall me, and

Be merciſull to me.

O bleſſed Saviour, *who wouldſt bee forſaken of thine owne Diſciples in the middeſt of thy troubles and afflictions,*
Pardon me thy fugitive ſervant, and receive mee into thy favour: ſuffer mee not to wander from thee any more, but give me ſuch conſtancy and perſeverance, that I may continue in thy ſervice to the end of my daves, and

Be merciſull to me.

O

O mercifull Iesu, *who standing in the presence of the High Priest, didst patiently endure a cruell blow,*

Mortifie in me all angry affections, that I bee not disquieted when I am injured, nor thinke of revenge, but for thy sake may beare all things patiently, rendring good for evill, and

Be mercifull to me.

O gracious Redeemer, *who in the night of thy Passion, wouldest bee mocked, derided, and many wayes be despightfully handled,*

Helpe mine infirmities, lend mee aid that I faint not under tentations or tribulations, but give me grace

grace to be thankefull to thee for them, and

Be mercifull to me.

O blessed Lord, *who wouldest not reply to the unjust accusations of thine enemies, but mildly with a deafe eare wouldest let them passe,*

Grant that no slanders may move me to impatience, but that by thine example I may patiently overcome all that any way defame or injure me, and

Be mercifull to me.

O loving Saviour, *who being denied by thy Apostle* Saint *Peter, didst looke on him with the eyes of compassion, and cause him to bewaile his offence with bitter teares,*

Looke

Looke also on me miserable sinner, with the same gracious and moving aspect, that I may wash away my sinnes with the teares of repentance, and never deny thee my Lord & Saviour by word or deed, and

Be mercifull to me.

O sweet Iesu, *who being stripped, wouldest be bound to a pillar and scourged, whereby thy blessed body was torne and wounded,*

Heale my wounds by thy stripes, take all evill thoughts from mee, and grant me patience to endure the strokes of thy fatherly visitation, and

Be mercifull to me.

O

O Gracious Lord, *who after so many wounds received, and so much precious blood shed, wert mocked and crowned with a Crowne of thornes,*

Grant that the remembrance thereof may bee imprinted in my heart, and that I may love thee for thy exceeding charity, and wholly thinke of thee, wholly contemplate on thy bitter paines, and **Be mercifull to me.**

O bountifull Iesu, *who wert pleased with great paine, labour, and wearinesse to carry thine own Crosse to Mount Calvary, and there to comfort the lamenting women, exhorting them to weepe not for thee,*

thee, but themselves and children,

Give mee grace with a cheerefull minde to beare any crosse thou shalt lay upon me, and to bewaile with teares my sinnefull life past, and

Be mercifull to me.

O mercifull Redeemer, *who didst suffer thy sacred hands and feet to bee pierced with nayles, and fastned to the Crosse, and there didst with great effusion of blood suffer unexpressable torments,*

Grant that I may alwaies with a faithfull and thankefull heart, beare in mind thy exceeding great love, who wouldst endure so great and grievous

things

things for me. Purge and wash my soule with those streames of thy most precious blood, from all uncleanesse, and offer them to the Father for a full and plenary satisfaction of all my transgressions; and

Be mercifull to me.

O blessed Lord, *who in thy bitter paines didst intercede with the Father for thine enemies which crucified thee, saying, Father forgive them, for they know not what they doe,*

Give me grace that according to thy Precept and Practice I may love mine enemies, pray for them, and doe good to those

thoſe which doe evill unto me, and

Be mercifull to me.

O gracious Lord, *who being crucified betweene two theeves, didſt promiſe to the one of them confeſſing thee, the fruition of Paradiſe,*

Looke upon mee with the eyes of pitty wherewith thou beheldeſt that good theefe, and grant that I may live ſo, that at the end of my dayes I may bee found worthy to heare that joyfull ſpeech, *This day thou ſhalt bee with me in Paradiſe*, and

Be mercifull to me.

O ſweet Ieſu, *who for the grievouſneſſe of torment, and*

excee-

exceeding losse of blood didst for faintnesse cry, I thirst, *and wert pleased to drink gall and vinegar,*

Let the remembrance of this Cup extinguish in me all inordinate riot and excesse. Give me the vertue of sobriety, that all inordinate passions being quenched in mee, I may wholly thirst after thee, and

Be mercifull to me.

O Loving Lord, *who when thou wert so pleased didst call for death, and bending thy head, didst commend thy Spirit into the hands of thy Father,*

Grant that the uncertainty of my death may bee

bee ever in my thoughes, and that I may bee ever willing and ready to leave this transitory life when it shall seem good to thee, to whose blessed protection I commend my soule, praying thee, to

Be mercifull to me.

O blessed Saviour, who with great sorrow of thy friends, wert taken down from the Crosse, and laid in the Sepulchre.

Bury with thee all my evill desires; that I may seem dead to those things which displease thee, and bee wholly delighted in thee my Redeemer, and

Be mercifull to me.

O

O Glorious Lord, *who after three dayes, having overcome and triumphed over death and Satan, didst rise again out of the grave, and visite thy Disciples, and friends,*

Revive mee from the death of sinne, cause mee to walke in newnesse of life, and to seek after heavenly things, that when thou comest againe I may appeare with thee in glory, and

bee mercifull to me.

O mercifull Saviour, *who forty dayes after thy Resurrection didst gloriously and triumphantly ascend into heaven in the sight of thy Disciples,*

Let

Let it please thy goodneſſe to enfuſe a longing deſire & love of thee into my ſoule, that it may be elevated in affection to thee, and ſeeke thoſe things which are above, and

Be mercifull to me.

O gracious Lord, who (according to thy promiſe before thy aſcenſion) didſt ſend thy Spirit upon thy Diſciples, and other thy elect ſervants,

Putifie (I beſeech thee) my heart, that the ſame Spirit finding my ſoule pure and clean, may make his abode in it, and adorn it with his manifold graces, and

Be mercifull to me.

O blessed Saviour, *Who when thou shalt at the last day come to judge the quicke and the dead, wilt render to every one according to his workes either reward or punishment,*

Give mee grace so to passe this earthly pilgrimage, according to thy holy Will, that at that day I may bee (through thy merits) thought worthy to bee received into thy heavenly Mansion, there to praise and blesse thee with the holy company of blessed Saints and Angels for evermore, and

Be mercifull to me.

Prayers

Prayer for severall Persons.

For a married man.

O Heavenly Father, Maker and Preserver of *Heaven* and *Earth*, who in the beginning, didst institute *Matrimony*, foretelling the mystical union of the *Church* with our Saviour *Christ*: who also, in the time of his being upon earth, did honour *Marriage*, with his *first Miracle*: and hast appointed it also for a means whereby *mankinde is propagated*, for a *remedy* to avoid unlawfull lust, and for the mutuall

Ioh. 2.

Gen. 2.

mutuall comfort and consolation of thy *Children*: I humbly entreat thee, to give mee the assistance of thy divine *Grace*, that I may live according to thy commandements, with my wife, whom thou hast given for my *helpe* & comfort, in this world. Mortifie in mee all uncleane, dishoneſt, & fleshly lusts, let not the heate of unlawfull concupiscence, take hold of mee, but make me to be fully pleased, and satisfied with her love, and to love her, as *Christ* loved his *Church*, to cherish and comfort her, as mine owne *body*, and to have as great a care of her health, as of mine owne. Grant, that we

may live in *peace*, without *debate*; in *unity* without *discord*, like the members of one *body*, equally desirous to praise thy holy *Name*. And as thou hast (*O Lord*) bestowed many children upon us, give us discreet hearts, and understanding mindes, to bring them up in thy *Faith* and *Feare*, in a religious, honest, and civill manner. Give them obedient hearts to thee, & to thy commandements, and to all that thou requirest of thē, to be performed in *duty*, towards us their *Parents*: Keepe them from those which are ready to seduce them, and so lead them in thy *Faith*, *Feare*, and *Knowledge*

that

that they proove not a *curse*, but a *blessing* unto us; and thereby attaine to that *blessing*, which thou hast promised to those which *honor & obey* their *Parents*. Grant likewise, *O Lord*, that I may guide and instruct the family which is under me, in thy *feare*, and in honest and carefull manner provide as well for their *bodies*, as their *soules*. And give them the like *Grace*, O Lord, to performe their *duties*, in feare and obedience, not as *eye-servers*, but in simplicity of heart, as in thy *sight*. And give us (O Lord) a competency of estate, to maintaine our selves, children, and family, accor-

ding to that ranke or calling, wherein, thou of thy goodnesse hast placed us, without excesse, riot, or vaine-glory, and in singlenesse & pureneſſe of heart, with all humility, relying upon thy blessed will; who knowest better then we our selves, what is needfull for us, To thee bee all honour and Glory, now and for ever.

For a married woman.

O Mercifull and loving *Lord God*, who in the beginning, for the propagation of mankinde, didst take *Eve out of the side of Adam*

Gen. 2. 22.

and

and gave her to him *as an helper*. I give thee *humble* thankes, that thou hast vouchsafed to call mee, to the honourable estate of *Matrimony*. Give me grace *O Lord*, that I may lead a life worthy thereof, that I may love my *husband*, with a pure and chaste love, acknowledge him for my *Head*, and truly reverence and *obey him*, in all good things: that thereby, I may please him, and live quietly with him. Grant, that I be not carried away, with the vaine fashions of this *World*, but may put on such habits, as shall be agreeable, and suitable, with the estate of my *husband*, and may become a

20.

modest *woman* to weare. Helpe mee, *O Lord*, that I may, under him, prudently and discreetly guide, and governe his *houshold & family*: and carefully looke that nothing bee either carelesly lost, or wickedly committed in my house. Fit mee with those good *Graces*, which the wise man described in a good *woman*, and Saint Peter, *in Holy and Sanctified Matrons*. Give me such care, concerning the education of my *Children*, as belongeth to my part, that I may live, to see them prosper *in this life*, and afterwards wee may all bee received to thy eternall *Kingdome*, through *Iesus Christ*, &c.

Pro. 31.

1. Pet. 3.

For

For a Childe.

O Almighty *Lord God*, to whom the *Obedience* of *Children* to their *Parents* is most acceptable, and all *disobedience* most displeasing, who hast promised a *Blessing* to the *dutifull*, and threatned a *curse*, to the *disobedient* children. I beseech thee, to put away from me, the detestable sin of *disobedience*, & rebellion against my *Parents*, and give mee grace, to observe them, with all kinde of *duty*, to *obey* them, in all their just commands: and to be *aiding* & helpfull to them, at all time of their need. Exod. 20.

Give mee grace, to *beare* all their reproofes, and errours patiently, and not to *grieve* them, by ſtubborne and evill courſes. Let mee not be ſo farre deprived of thy *Grace*, that I ſcoffe or deride them, though by age, or infirmitie, they ſhall faile in their *Iudgement* or Reaſon: but cauſe mee to *ſupply* their wants, leſt, that I having plenty, and (they being in any neede or diſtreſſe) I not ſupplying it, not ſuccouring them, their lives, to whom I owe mine, may be in danger to bee ſhonned. *Lord* forgive all the offences, which I have heretofore committed againſt them. Increaſe the number

number of their dayes; keepe them safe in body and minde: let them see their *Childrens Children*, to their comfort, and thy Glory. Let them governe us, and the rest of their family, with wholsome *Discipline*, and good *example*: that at the last, they may, in their due time, depart this life in *peace*, and come to thy Kingdome *unspotted*, through *Iesus Christ our Lord.*

For a woman with Childe.

O Blessed *Lord God*, who for the offence of the first woman, Gen. 3. 16

didst denounce, and impose an inevitable curse, upon all her posterity, namely, that they should *conceive in sinne*, and bee *subject* to many grievous *paines*, and should *bring forth* their children, with *great danger*. Assuage, I beseech thee, of thy goodnesse, the *sharpnesse* of that *decree*, and preserve mee, that I may overcome and escape this great *danger*, & be delivered of the *fruit of my body*, without perill of death, and that it may safely bee brought, to the *Sacred Font of Baptisme*, and bee *regenerated* and ingulfed into the mysticall body of *Christ*, & made partaker of his *death* & *Passion*. And

as

as thou hast of thy bounty, given *bodily* life to it, and mee: so grant to us both, life *spiritvall*: and so Sanctify our *Bodies* and *Soules* here, that hereafter wee may live among thy blessed *Saints* for ever, in the life to come.

For a young man, or Mayd.

O *Lord*, forasmuch as I am (at these yeares) in the heat of the *flesh*, and in the most dangerous time of *my life*, I beseech thee, take not thy *mercy* and fatherly *providence* from mee: but, by how much the greater danger

ger

ger of *temptations*. I am in, with so much the more care, let thy grace preserve me: lest happily, I become *a prey to mine enemies*, who goe about to load me with so many *sinnes*, that if they prevaile, I shall never of my selfe, get from under the *burthen* of them. But O mercifull *Father*, (distrusting in mine own strength) I betake my selfe wholly to thy *protection*, and desire thee both now, and ever, to keepe mee. Let mee not get that habit of *sinning* in my *younger* yeeres, that I be forced in my *age* (if I be not stifled before, in my offences) to bewaile the sinnes of my *youth*, and to say with *David*. *Remember*

Psal. 25. 6.

not

not, O Lord, the offences of my youth: but rather accustome mee, from this time forward, to all goodnesse, that I may daily more and more profit therein: and that (serving thee with a pure heart now) I may in mine *age* say with good *King Ezekias*, *O Lord remember, I beseech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good in thy sight.* Most loving *Father*, who takest care of all men, I commend unto thee my *soule*, as a *childe*, that can of himselfe doe nothing: defend mee, I pray thee, from all mine enemies, *spirituall*, and *temporall*. keepe my *body* Esa. 38. 3.

body and *soule* pure, chaste, and undefiled; that I offend not, either in obscene *speech*, impure *thoughts*, or uncleane *act*. My chastity is a more precious *Iewell* then I can keepe, without thy helpe. I therefore beseech thee, who loveſt the *pure in heart*, to keepe my heart pure: bee thou my guide and preſerver, leſt in the heat of concupiſcence, I forget thee. Give mee grace, *O Lord*, to ſerve and obey my *Parents*, and thoſe to whoſe goverment I am committed, and that in all humility. And grant, that if thou ſhalt bee pleaſed to call mee to the honourable eſtate of *wedlock*, I may be matched with one, with

with whom I may serve thee in peace and holinesse all the dayes of my life, & at the last, rest with thee in thy heavenly Kingdome; through *Iesus Christ our Lord*.

For a servant.

BLessed Lord and Saviour *Iesus Christ*, who, when thou wert the *Sonne of God*, and Lord of all the World, didst take upon thee the forme of a Servant, that by thy obedience thou might est worke the *salvation* of all people; as well hand as fore: I pray thee, that, since thou hast beene pleased to call Philip. 2. 7.

call mee to the ſtate of a *Servant*, thou wouldſt give me an humble and obedient heart, and make mee contented with this condition of life; as alotted to me by thy *providence*. Grãt, that I may with gentleneſſe of *Spirit*, and ſingleneſſe of *heart*, and willingneſſe of *minde*, ſerve thoſe under whom I am placed: and that I may not either *murmure* againſt them, or *envy* thoſe that are ſeated in a higher eſtate: that I may *obey* them, in all their honeſt commands in all feare and true reſpect, not with eye-ſervice, *as men-pleaſers*, but withall my heart, and the rather, becauſe thy commandement bindeth me

Col. 3. 22.

me so to doe. Grant, that serving them diligently, faithfully, and carefully, I may avoide their displeasure, and obtaine thy favour and blessing, and at the end of my dayes, come to that blessed place, where *Thou*, with the *Father* and blessed *Spirit* dost raigne world without end.

Before a Iourney.

ALmighty and everlasting God who art the *Way*, the *Life*, and the *Truth*, behold, I beseech thee, to how many dangers of the *World*, *Flesh*, and *Divell*, I am subject, so that without Ioh. 14. 6.

out thy aid, I cannot safely *passe* through this vale of misery. Leade, guide, and direct mee therefore (O Lord) in the high & right *way*, *whither I would goe*, that I turne neither to the right hand, or the left, nor become a prey to mine enemies. *O Lord*, thou hast a generall care over thy creatures, I therefore (in this my *Iourney*) commend unto thee, my *soule* and *body*: defend mee from all perills, I beseech thee. O Lord, which didst send thy *Angell*, as a *Companion* or *Fellow Traveller*, with *the Sonne of Tobias*, and didst preserve *Abraham*, & all other thy *Servants*, in their *travells*, vouchsafe thy

Tob. 5. 4.

thy blessed *Angell*, to guide and conduct me. Bee thou my *comfort* in the way, and a *defence* in all dangers. Prosper the busines which I goe about, and make this enterprise successfull to mee. And grant, that my affaires being dispatched, I may returne home safe, in body and minde. Preserve (in my absence) my family, and all I possesse: that I being returned in safety, and they securely preserved, wee may all together, give thankes to thy glorious *Name*, through *Iesus*, &c.

After

After a Iourney.

I Give thee thankes, *O gracious Lord*, for thy great *mercies* to me all the dayes of my *Life*. Thou art hee, which *created* mee, and thou art also hee, that *preserveſt* that which thou haſt *created*. How often *O Lord*, haſt thou turned thine *eyes* from my *ſinne*, and made as though thou didſt not *ſee* them? How often (and that juſtly) mighteſt thou have withheld thy *hand* of *preſervation* from mee, and yet thy *patience* hath been ſo great towards mee, that thou haſt ſuffered no *harme* to befall mee? And as I owe thee

thee many *thankes* for thy former *preservations*, so now I am further *obliged* to thee, in that thou hast at this time, not onely *guided* mee to the place, whither I intended to *goe*, but hast also brought me *backe* in *safety*, and in my *absence*, hast *preserved* all things unto me. Good *Lord* give me *grace*, to bee alwayes *mindfull* of these, and all other thy *benefits* to mee, and to be truely *thankefull* to thee for them. And grant, that as by thy *mercy*, I have well ended my affaires *abroad*, and am safely returned to this temporall *habitation*, so my *Spirit* (after this *Pilgrimage*) may returne to thy Heavenly *Mansion*, and there

there abide with thee for ever: and that, even for the merits of our only *Lord* and Saviour *Iesus Christ*, *Amen*.

Intercession.

IN which wee are to pray,

For all *Mankind*.

For the conversion of { *Iewes*, *Turks*, *Heathen* } to the truth.

For all *Christians*.

That they may bee *strengthned*, that *stand*.

That they may bee *reverted*, that are in *errour*.

For *the Churches throughout the World*, that they may bee united in *Religion*.

For

For *our Church*: that, whatsoever is *amisse* in it, may be *amended*.

For the *Kings Majesty*, and his prosperity.

For all *Kingdomes Christian*.

For *Ours*, and each part of it, that it may *flourish* in *peace*.

For the *Clergy*:

That they { *Teach*, } may { *Live*, } well.

For wisdome, in the *Counsell*.

Integrity, in the *Iudges*.

Strength, in our *Armies*.

Discretion, in the *Magistrates*.

Obedience, in the *People*.

For the *prosperity* and good successe:

Of

Of *Marchants*.
Husband-men.
Artificers.
Tradesmen.
And that they may live *carefully* and *honestly*, in their *vocations*.

For the prosperous *education* of *Youth*, either in
Universities,
Schooles, or
Other parts of the Kingdome.

For our *Parents*; *Kindred*; *Friends*; *Neighbours*; and *Benefactors*.

For *those*, of whom we have the charge committed to us. Either in
Church.
Commonwealth, or,
Families.

For our *Enemies*, especially

cially those, that hate us without cause; that *God* would *convert* them.

For *those*, that commend themselves to our *prayers*: and whose affaires and troubles, will not suffer them to *pray*, as they ought.

For *those*, who are in affliction of *Body*, or *Minde*.

Who are in *danger*, or want; in *Prison*, or *condemned to Death*.

For those, that *Excell*:

In qualities of the *mind*.

Strength of *Body*.

Abundance of *Wealth*.

That they *exalt* not themselves above their *brethren*.

For *those*, who undertake any notable *Action*, which may redound

To the *Glory of God.*
The *Peace of the Church.*
The *Honour of the Kingdome.*

Deprecation.

Psal. 38.1. O *Lord rebuke me not in thy wrath.*

44.23. *Cast me not off for ever.*

51.11. *Cast me not away from thy presence.*

69.18. *Hide not thy face from me.*

40.14. *With-hold not thy mercy from me.*

38.21. *Forsake me not, O Lord.*

119.31. *Put me not to shame.*

39. *Turne away reproch from me.*

25.2. *Let not mine enemies triumph over me.*

Deliver

Deliver mee not over to their will,	Psal. 27. 12.
Preserve my life from thē.	64. 1.
Deliver me O Lord.	
rom *hardnesse of heart, to impenitence.*	Eph. 4. 19.
Grossenesse of heart.	Act. 28. 27.
Impudence { *of counte-*	Prov. 7. 13.
Hardnesse { *nance.*	Esa. 48. 4.
rom *a seared conscience.*	
A reprobate minde.	Tit. 1. 16.
Sinne unto death,	1 Ioh. 5 16.
Viz. against the Holy Ghost.	Mat. 12. 31.
rom *all superfluity of aughtinesse.*	Ia. 1. 21.
The waight of sinne.	Heb. 12. 1.
The lusts of the flesh and s, and pride of life.	1. Ioh 2. 16.
All wicked & vain desires.	
Hurtfull and unclean thoughes.	

Desire of Vaine-glory.
Mat. 6. 2. Eccles. 51. 5. From a deceitfull tongue,
Vnpure lips,
Hands stretched out to auetonsnesse.
Feet swift to evill.
Eyes } open to { Toyes.
Eares } { Vanity.
From blindnesse of heart,
Inconstancy of minde,
Scurrilitie of speech,
Intemperance of the belly.
From desire of Riches,
Reproach of my neighbour.
Contempt of the poore,
Oppression of the weake,
Rancor of minde.
Roote out of mee, O Lord, Prophanenesse and superstition.
Pride and Vndecency.
Anger and Contention.
Swearing and Cursing.

Passion

Passion and *Corruption*.
Fraud and *Rapine*.
Lying and *Slander*.
Envy and *Malice*.
Take from me *The sinne of Gluttony*.
Give to me *The vertue of Abstinence*.
Take from me *The spirit of uncleanenesse*.
Give to mee *The Love of Chastity*.
Take from mee *The Desire of the world*.
Give to me *Ocient of Mind*.
Take from me *The heat of Anger*.
Give to mee *The spirit of meekenesse*.
Take from mee *The Care of this Life*.
Give to mee *Thy* SPIRITVALL *Joy*.

Take

Take from mee *Haughti-*
nesse of Minde.
Give to mee *Compunction*
of Heart.

Deliver me O Lord,
From *All evill & mischiefe,*
All noysome diseases,
All things hurtfull to my
Soule,
Health,
Estate,
Quiet.

From all { *Scandall,* *Griefe,* *Infamy.*

From all enemies, { *Secret,* *Open,* *Crafty,* *Potent.*

From { *Sudden* / *Violent* } death.

In

In all my *Prayers*, and *petitions*,

Distresses, and *dangers*.

Infirmities, and *neede*.

Tentations, and *tribulations*.

Good Lord deliver me, and helpe me.

From the *Terrors of Hell*, *Eternall Damnation*.

The angry countenance of the Iudge. Apo. 6. 6.

The fearefull sentence, *Depart from me into vtter darkenesse*. Mat. 25. 41. 8. 12.

The chaines of everlasting darkenesse. Iude. 6.

The *Lake of Fire & Brimstone*. Apo. 20. 10.

The *smoke of their torments which ascends for ever*. 14. 11.

Good Lord of thy great mercy deliver me.

In Affliction.

MOst mercifull *Redeemer*, alwayes loving to us, whither thou ſendeſt us heavineſſe, or joy: for thy *mercy* is great, whileſt by *affliſtions* (as by *bitter pilles*) thou cureſt the *inward* diſeaſed man, and by *temporary troubles* thou prepareſt us, and makeſt us fit, for *Ioyes Eternall*. Grant O *Sweet Saviour*, that I may *drinke of this cup* of adverſitie, and all others, as reached to mee, by thy *hand*. Thou knoweſt *O Lord*, that they

they are *bitter* to flesh and and blood, yet withall I know, that thou didst *endure* farre greater things for mee, and that I have *deserved*, to suffer much more, then thou hast laid upon mee. *O Lord*, thou knowest also the *weakenesse* and frailty of mans nature, and therefore I doe assuredly beleeve, that thou (*the good Samaritan*) wilt not only *cleanse the wounds* of my sins, with the sharpe *wine* of thy *Iustice*, but wilt also adde, *the oyle*, of thy *Mercy*, and comfort, whereby I may bee strengthned againe. If thou thinkest not yet sufficient, or that enough, which thou hast laid upon me, yet adde *patience*, Luc. 10 33

I beseech thee, to my further *griefe*: and grant that these thy *punishments*, may provoke mee to true *repentance*, whereby I may (by thy merits) obtaine *remission* of my *sinnes*. But (if thy *Fathers* clemencie, shall bee contented with this gentle and milde *chastisement*) take off thy *corrections*, and heavy hand from mee: that so I may for both thy *mercies* to mee, praise thy holy *Name*: as well, that thou hast so *gently dealt* with mee, in amending mee so unprofitable a *Servant*, as, that thou hast in time, *taken* of the bitternesse of *affliction*, and not utterly confounded mee: in the first, of thy

thy works of *mercy*, respecting my *Necessity*, and in the last, not forgetting my *Infirmity*. To thee *O Saviour*, with the *Father* and *Holy Spirit*, bee all Praise, Laud and Glory, now and evermore. *Amen.*

In time of Pestilence.

O Lord God, who rejectest none, that *trusting* in thy *goodnesse*, and *believing* in thy *promises*, come to thee for succour and helpe. Behold, wee beseech thee, with the eyes of *compassion* and *mercy*, thy poore, sinfull, and miserable people; who now are much *afflicted* and visited,

visited with the *Plague* of *Pestilence*, with the *scourge* of thine angry *hand*. Our *streets* are full of *griefe*, and our *houses* are filled with *heavinesse*; and all our *joy* is turned into *mourning*, by reason of thy *heavy wrath*, and *hot displeasure* which now is gone out, to destroy and consume us *from the face of the earth*. Wee confesse, *O Lord*, it is but just, that all thy *Creatures* shold rebell against man, and oppose themselves against him, who hath so desperately rebelled against thee, his *Creator*: for they are all obedient to thee, only *Man*, sinfull and wretched *Man*, is continually stubborne and rebellious,

daily

daily abusing thy *Blessings*, and *hourely* transgressing thy *Commandements*, not leaving his *evill wayes* for feare of thy *threates*, nor being allured to *goodnesse*, with the hope of thy *promises*. Wee daily heare by thy *messengers*, and read in thy *Sacred word*, what thou hast threatned of old to thy rebellious *people*, and in them, to us. How that if they kept not thy Commandements, *thou wouldest send upon them the Sword, to avenge the quarrell of thy covenant, and when they should be gathered in their Cities, thou wouldest send the Pestilence among them*, and they should bee delivered into the hands of the enemie: and

Levit. 26. 25.

Ier. 14. 12.

and yet we have hitherto beene so *senceless* thereof, that wee *feare* not to *adde sinne to sinne*, and to *multiply* iniquity upon iniquitie. And now, *O Lord*, wee *reape* the just *reward* of our *impiety*, & *feale* (too soone) that wee are justly *plagued*, for our *disobedience*. *O Lord*, we confesse, that thy *Iudgments are just*, and withall, humbly acknowledge our *misdeeds*, and heartily repent us of them: and earnestly beg and crave, that thou wouldst in *mercy* pardon them, and remit the punishment which, in *Iustice* is due unto us for them. O Lord, *In thy just anger remember thy mercy, encline thine eare, and heare;*

open

open thine eyes, and behold our desolations, and upon our repentance and humiliation, remoove this thy *punishment*, which in thy *displeasure*, thou hast begunne to inflict upon us. *Command thy destroying Angell to spare us*, and not to *strike* us to utter *desolation*. Be mercifull unto us, who are every houre in *danger* of thy heavy *Iudgements*. Take away the *unwholsomnesse* of of the *ayre*, and purifie our *dwellings* unto *health* and *saferie*. Keepe those which are *well*, and release those upon whom thou hast laid the rod of thy *afflictions*. Thou hast promised, O Lord, *that if at any time thou sendest the Pestilence a-*

Ezech. 9.

2 Chro 7. 13, 14.

mong

1. Kings 8. *among the people, if that people doe humble themselves, and pray, and seeke thy presence, and turne from their wicked wayes, thou wilt heare in Heaven, and bee mercifull to their sinne, and heale their Land.* Wee humbly pray thee, O Lord, to make good thy *promise*, and ease us of our afflictions. For behold, O Lord, *wee humble our selves under thy mighty hand*, wee bewaile, and lament our sinfull lives past; and humbly beseech thee, to give us thy *assisting Grace*, that wee may henceforth order our waies, to please thee. Then shall no *Contagion* hurt us, but wee shall Dan. 9. 18. live to *praise thy Name*: and and all the world shall know,

know, that thou art our God, and *that thy Name is called upon by us.* Heare us, O Lord, and bee mercifull to us, even for *Jesus Christs* sake the *Righteous.* To whom with *thee*, and the *Blessed Spirit*, be ascribed all honour and praise, now, and for ever, *Amen.*

Con-

Confession of faith.

FAith in *generall*, is a full assent to all things written in the holy Scriptures, concerning God, his Will, and Workes: not for the evidence of them, but even for Gods assertion only.

S. Augu. *Est sperantium substantia, cognitio eorum quæ non videntur, & tunc est fides quando expectatur in spe, quod in re nondum videtur. Si vides non est fides.*

Faith in *speciall* is a firme assent to the Gospell; the summe whereof is

is contained in these three Propositions:

1 *That salvation is to bee had by Iesus Christ.* Ioh. 3. 16.

2 *That there is no other way of salvation, but by the Name of Iesus Christ.* Act. 4. 12.

3 *That there is no salvation to be had by Iesus Christ, but upon those termes and conditions which are revealed in the Gospell.*

Hee is the Author of salvation to those that obey him. Heb. 5. 9.

This faith therefore must bee vshered by Repentance, and attended by good workes. Mar. 1. 15. Bishop Latimer Ser. 4 & 7. coram Rege. Iam. 2. 16.

Faith without workes is dead.

It must not be abstracted, but concrete with Hope and Charity. 1 Cor. 13.

Sine Charitate fides potest esse S. Augu.

esse sed non & prodesse; We may, well have faith in us, it is true, but little good it will doe us, except we have Charity also.

For Saint *Paul* (saying, that a man is justified by Faith without Workes) is not to bee understood, that though hee live ill, wee should call him just, though he have received the Faith. *Quomodo ergo justificabitur homo per fidem sine operibus respenderet tibi Apostolus. Propterea hoc tibi dixi ô homo, ne quasi de operibus tuis presumere videaris, & merito operum tuorum accepisse fidei gratiam. Si fidem quis dicat se habere, opera tamen non habeat, numquid poterit fides salvare eum?* If

2. *August.*

If I had faith to remoove Mountaines, and have no love, I am nothing. 1 Cor. 13. 2.

1 This Faith is the foundation of Gods worship. No worshipping of God, till wee are perswaded that there is one to worship.

Hee that commeth to God must beleeve that he is. Heb. 11. 6.

2 It is the first duty that God requireth of us.

This is his Commandement, that we should beleeve. 1 Ioh. 3. 23.

Beleeve, and thou shalt bee saved, was the first rule that Saint *Paul* gave the Keeper of the Prison upon his conversion. Act. 16. 31.

The people demanding of our Saviour, *What they should doe to worke the workes* Ioh. 6. 29.

of

of God? were answered with, *That yee beleeve*: as being the principall or first degree to salvation.

S. Greg. *Non virtutibus venitur ad fidem, sed per fidem pertingitur ad virtutes.*

The Particulars of this Faith are contained in the *Apostles Creed*, so called, because

1 It containeth the summe of the *Apostles Doctrine*, which the Cathecumeni were to hold and professe.

2 Or because the *Apostles* delivered it to their Disciples.

S. Aug. Ser. 181. de tempore. *Symbolum fidei nostræ tali ratione institutum majores nostri dixerunt. Tradunt enim*

nim, &c. ne localiter ab invicem discedentes, diversum vel dissonum prædicarent iis qui ad fidem Christi invitabantur: Omnes igitur in unum positi & Spiritu Sancto repleti, breve suæ prædicationis judicium conferendo in unum, quod sentiebat unusquisque computabat, atque hanc ita credentibus dandam esse regulam instituerunt.

Symbolum breve est verbis, sed magnum est Sacramentis.

It is to bee daily repeated and professed.

1. Because it is a marke whereby Christians are distinguished from Infidels.

2. It put us in minde of our daily triall, whether wee continue in the faith or not.

3 It

3 It incites us to pray that we may continue and increaſe in it.

4 It puts us in mind of our vow in Baptiſme, to beleeve in the Trinity.

Lord *I beleeve.*
Help thou my unbeliefe.

In God the Father.

I Wherein I conſider,

Heb. 1.5. His perſonall relation to his naturall Sonne, and gracious affection to us in him.

That in Chriſt wee are all his ſons by grace & adoption.

Ioh. 1.12. *As many as receiued him, to them he gaue power to become the ſonnes of God.*

Rom. 8.16. *The Spirit beareth witneſſe with our ſpirit, that we are the ſonnes of God.*

No

No more a servant, but a sonne. Gal. 4. 6.

Having predestinated us unto the adoption of children by Iesus Christ. Eph. 1. 5.

Almighty.

His saving power.

That as hee is a *Father* willing to doe us good, so hee is *Omnipotent*, and able to doe us good.

Even to your old age I am he, &c. I will beare, I will carry, and deliver you. Esa. 46. 4.

I am the Lord, and none else. 45. 6.

He is Lord over all. Ro. 10. 12.

Vpholding all things. Heb. 1. 3.

[a] *Almighty.* [a] Ge. 17. 1. 43. 34. 2 Cor. 6. 18.

[b] *Able to subdue all things unto himselfe.* [b] Phi. 3. 21.

Maker of Heaven and Earth.

His Providence in diſpoſing, preſerving, and governing, all things.

Gen.1.2. Pſal.33.6. 1 *By the word of the Lord were the Heavens made.*

104.5. *He laid the foundations of the earth.*

Act.4.24. *Thou Lord which haſt made Heaven and Earth, the Sea, and all that in them is.*

Eſa.45.7. *I forme the light, and create the darkneſſe.*

Pſa.104.3. *Hee layeth the beames of his chambers in the waters.*

Iob 33.4. *The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life.*

Iob 38.41. 2 *He provideth for the Raven his food, &c.*

Pſal. 36.7. *Thou Lord ſhalt ſave both man and beaſt.* They

They shall be satisfied with the plenteousnesse, &c.	Psal. 8.
Over Sparrowes.	Mat. 10. 29
He careth for us.	1 Pet. 5. 7.
In him we live, move, and have our being.	Act. 17. 28.
3 *Hee ordereth the world according to equity.*	Sap 9. 3.
He judgeth the folke righteously, and governeth the nations upon the earth.	Psal. 67. 4.
Thy providence, O Father, governeth all things.	Sap. 4.
Hee ordereth all things sweetly.	8. 1.
In Jesus.	2
A Saviour.	
Hee shall save his people from their sinnes.	Mat. 1. 21. Heb. 7. 25.
Hee that beleeveth not in him is condemned.	Ioh. 3. 18.
Neither is there salvation in any other.	Act. 4. 12.

Act.5.19. *By the obedience of one shall many be made righteous.*

Christ.

Annointed

Psal.45.8. Heb.1.9. *with the oyle of gladnesse above his fellowes.*

Esa.61.1. *The Lord hath annointed mee.*

His onely Sonne.

Of God the Father.

Ioh.1.14. Heb.1.2. *The onely begotten of the Father.*

Ioh.3.16. *His onely begotten Sonne.*

Our Lord.

In right of { a Creation. / a Redemption.

Heb.1.2. 1 *By whom hee made the world.*

Col.1.17. *By him were all things created.* 2 *In*

2 *In whom wee have redemption.*	Eph. 1.7. Col. 1.14
Redeemed with his precious Blood.	1 Pet. 1.19
Bought with a price.	1 Co. 6.20. 7.23.
Conceived by the holy Ghost. Without helpe of man, to helpe the uncleanneſſe of our conception.	
Shee was found with childe of the holy Ghost.	Mat. 1.18, 20.
The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee.	Luc. 1. 35.
Angelo nunciante, & Spiritu adveniente, mox verbum in utero, mox intra verbum Caro.	S. Greg.
Borne of the Virgin Mary. Made the Son of man,	

that we might be the ſons of God.

To purge the uncleanneſſe of our birth.

He did not abhorre the Virgins wombe.

Eſa.7.14. *A Virgin ſhall conceive.*

Mat.1.21. Luc.1.30. *Shee ſhall bring forth a Sonne.*

Luc.2.7. *And ſhee brought forth her firſt borne Sonne, &c.*

Ioh.1.14. *The Word was made fleſſe.*

Gal.4.4. *And when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, &c.*

S. Bern. S. *Bernard* ſaith, That God in the aſſumption of our nature, made three mixtures, ſo wonderfull without compariſon, that never the like were, or ſhould bee to the end of the

the world: *God*, and *Man*; a *Mother*, and a *Virgin*; *Faith*, and *Mans heart*.

Suffered under Pontius Pilate.

Those things which we should have suffered:

That we might not suffer them.

He powred out his soule unto death, &c. Esa. 53. 12

Hee bare our sinnes in his owne body on the tree. 1 Pet. 2. 24

He once suffered for sinnes. 3. 18.

Was crucified.

To take away the curse of the Law.

Christ hath redeemed us from the curse of the Law, being made a curse for us, as it is written. Gal 3. 13.

Deu.21.23 *Cursed is every one that hangeth on a tree.*

Phil.2.8. *He humbled himselfe, and became obedient to death, even the death of the Crosse.*

Dead,

To take away the sharpnesse & bondage of death.

To satisfie Gods justice for us.

Rom.6.23. *The wages of sinne is death.*

Heb.2.9. *That he by the grace of God should taste death for every one.*

14. *That through death hee might destroy him that had the power of death, that is the Devill.*

And deliver them, who through the feare of death were all their life time subject to bondage.

1 Cor.15. 55. *O death, where is thy sting?*

Buried.

Buried.

To take away the corruption of the grave, that we might bee assured of his death.

All agree that hee was buried in a Sepulchre. Mat.27.60 Mar.15.46 Luc.23 53. Ioh 19 40. Act.13.29.

They tooke him from a tree, and laid him in a Sepulchre.

Descended into Hell.

Whether we ought to have gone, that we might not goe thither at all.

Thou wilt not leave my soule in Hell. Psa.16.11.

Non immeritò creditur, saith Saint *Augustine* upon this Article; And Christ according to his soule was in Hell, the Scripture is plaine for it, being foretold by the S.Aug.Ep. 99.

Prophet *David*, and evidently expounded by the *Apostles* Application of (that Text) *Thou wilt not leave my Soule in Hell.* And he concludeth peremptorily with this Question, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* who therefore but an infidell will deny that *Christ* was in hell?

Ps. 16. 11. Act. 2. 34.

The third day hee rose again from the dead.

That hee might raise with him our nature, being the first fruits of them which sleepe.

1 Cor. 15. 20.

Hee is risen, Hee is not here.

Mat. 28. 6, 7. Mar. 16. 6. Luc. 24. 4. Ioh. 20.

Christ being raised from the dead, &c.

Rom. 6. 9.

And was raised againe for our justification. 4.25.

By the Trinity.

1 *By the Father,* Acts 2. 24. 3.15. 4.10. 5.30. 10. 40. Ephes. 1.20. 1 Pet. 1.21.

2 *By the Sonne,* Ioh. 10. 17, 18. Rom. 14.

3 *By the Spirit,* Rom. 8. 11. 1 Pet. 3. 18.

He ascended into heauen.

To prepare us a place, whereto we had no right.

To assure us that our flesh is gone before.

To send us the Holy Spirit.

He was received up into Heaven. Mar. 16.19

He was parted from them, and carried up to heaven. Luc. 24.51.

Wee

Heb. 4. 14. *Wee have a High Priest, that is passed into the Heavens.*

Eph. 4. 10. *Hee that descended is the same which ascended farre above all heavens.*

Ioh. 14. 2. *I goe to prepare a place for you.*

Heb. 10. 19. *Having boldnesse to enter into the Holiest by the blood of Iesus.*

Ephes. 2. 6. *And hath raised us up together and made us sit in heavenly places together.*

Ioh. 14. 16. *I will pray the Father and he shall give you another comforter.*

16. 7. *If I goe not away, the Comforter will not come to you, but if I depart I will send him to you.*

Hee

He ſitteth at the right hand of the Father.

Inſtantly to intercede for us, to ſhew himſelfe head of the Church.

And ſate at the right hand of the Father. Mar. 16.9.

Seeke thoſe things which are above where Chriſt ſitteth at the right hand of the Father. Col. 3.1.

Who is at the right hand of God. Rom. 8.34.

He ever liveth to make interceſſion for them to appeare in the preſence of God for us. Heb. 7.25 9.24.

Where I am there ſhall you be alſo. Ioh. 14 3

CHRIST *is head of the Church.* Eph. 5.23

Hee ſet him at his owne right hand farre above all prin- 1.20.

principalities and powers.

Hee shall come to judge both the quicke and dead.

Mat. 24.30 *To receive us with power and glory.* Even to the consummation of al things

Mal. 3.5. *I will come neere to you in*

Iude 14. *judgement.*

Behold the Lord cõmeth, &c.

Ioh 5.22. *The Father hath committed all judgement to the Son.*

Mar.16.64. *Yee shall see the Sonne of Man sitting on the right hand of power, and comming in the clouds of heaven.*

Act.17.31. *Hee hath appointed a day in which hee will judge the world in righteousnesse, by that man whom hee hath ordained.*

1 Thes. 4. 16. 17. *The dead shall arise first, &c.*

In

In the Holy Ghoſt.

I conſider.

An hypoſtaticall power ſanctifying from above, quickning to immortality, working powerfully, and inviſibly in us.

[a] *By the illumination of knowledge.*

Infuſion of grace.

Regenerating us.

Reprehending things evil in us.

Teaching us the truth. Ioh. 14.26. 1 Cor. 2.13.

Withholding us from doing evill.

Encouraging us to doe good, ſtriving for our good.

Comforting us in our neceſſities.

Adopting us.

Helping our infirmities.

[a] Luc. 12. 12. Ioh 14.26. 16. 13. 1 Cor. 6.11 Eſa. 11. 2.

1 Ioh. 2 27.

Ioh. 3. 5.

16. 8.

1 Ioh. 2.27 Ioh. 16 13.

Gen. 20. 6.

Rom. 8. 26.

Ioh. 14.16. Act. 9. 31.

Rom 8.15.

26.

Sea-

2 Cor. 1. 22
Eph. 1. 13, 14.

Sealing to us. } *our inheri-*
Assuring us. } *tance.*

The Holy Catholike Church.

Which is the mysticall Body of the Head *Christ Iesus*, composed of all people of the world, which are called by the Spirit, to the beleefe of Divine Truth and Holinesse of conversation.

Holy.

By imputation of *Christs* Righteousnesse.

Sanctification of the Holy Ghost.

Of all these members of his body, there is a reciprocall participation to the

Communion of Saints.

In

In the union of the Church with Chriſt. Ioh. 14.23. 6.55,56 1 Ioh 1.3.7

In the participation of his benefits. Eph.4.4.12 Rom. 8. 1. 1 Cor.1.30

Forgiveneſſe of ſinnes.

For the preſent.

To the hope of

The Reſurrection of the Body Iob 19.25.

To bee united with the ſoule. Ioh. 5.28. 6.40

And

Life everlaſting.

hereafter.

And that after this life there ſhall bee a life wherein the Church ſhall be glarified, and GOD by the members thereof praiſed for ever. Luc. 10.16 Ioh.16.22. 17 3. Apoc.21.4

Of which I beleeve my ſelfe to be one.

Lord

	Lord I be- *Help the defects*
	leeve. *of my faith.*
1.	That I may love thee, as a *Father.*
	Reverence thee, as *Almighty.*
	Commend my selfe to thee, as to a *faithfull Creator.*
2.	That I may be *mindfull,* to give thankes, to *Thy onely Sonne.*
	As to the *purger* of our *nature,* in his *Conception and Birth.*
	As to our *deliverer,* In his *Passion, Crosse, and Death.*
	As to the *triumpher* over *hell,* In his *Descension.*
	Over *Death,*

In

In his *Resurrection.*
As to our *fore-runner,*
In his *Ascension.*
As to our *Advocate,*
In his *Session.*
As to the *establisher of our faith,*
In his *Second comming.*

That he may bee *fashioned* in me.
That I may be made *conformable* to him, *In works.*
To his conceptiō *In faith.*
To his nativity, *In humility*

That for his *Passions.*
1 I may *Sympathize* with him, as with one, that suffered for me, and bee ready to *suffer* of him, and for him, when it shall bee his good *pleasure.*

2 I

2 I may have an *Antipathie* with ſinne, as being the cauſe of his *ſufferings*, and bee

Revenged of,
Crucifie, } Sinne in my
Mortifie, } ſelfe.
Bury,

3 I may *conforme* my ſelfe;

1 *To his deſcenſion into Hell,*

By often *deſcending* thither in *meditation.*

2 To *his Reſurrection,*

By *riſing* to *newneſſe* of life.

3 To *his Aſcenſion,*

By ſavouring and ſeeking thoſe things which are above and neerer to my Salvation.

4 To *his judgement,*

By judging my ſelfe, leſt I be

be condemned with the world.

That when I am *cold* in *Prayer*, and want any *Spiritual grace* or comfort, I may *remember* thy *Session*, and *Intercession*. And when I am *fervent* in any evill *affection*, or *concupiscence*, I may not forget, thy feareful and terrible *Judgement Seat*, and the sound of the last *Trump*.

That for thy onely Son, *Christs* sake, I may also receive thy *Vnction*, even thy saving *grace*; the unspeakeable gift of the *Holy Ghost*, and never *extinguish*, *grieve*, *resist*, or *reproch* it. 1 Th. 5. 19. Eph. 4 30 Act. 7. 51. Mat. 12. 32

That so I may bee called into thy *Catholicke Church*,

Church, where I may bee *partaker* of the *persons*, *alms*, *prayers*, and *Examples* of *Saints*.

To the assured beleefe, of *Remission of sins*.

To the hope, of *Resurrection*, and *Translation*, to *Life everlasting*.

Luc. 17. 6. Mat. 17. 20 *Lord increase my Faith, as a graine of mustard seed.*

Not *Dead*, *temporary*, or *Hypocriticall*.

1 Tim. 1. 5. Eph. 3. 11. Iam. 2. 26. But *pure* and *unfeigned*, most *holy*, *lively*, and *working by charity*.

Con-

Confession of Faith.

O Almighty, and Eternall Lord God, I poore, unworthy and wretched sinner, am bold to renew that covenant of *Faith*, which in my *Baptisme*, I made unto thee. I *believe* and *confesse*, that all those things, which thy most beloved Sonne *Christ Iesus* did, suffered, and taught, while hee was conversant in the *Flesh*, here upon the *Earth*, are most true, and certain. I professe, that I *believe*, all the *Articles* of the *Apostles Creed*, and the *Holy Gospell* of our Lord and Saviour

Savior *Iesus Christ*, which is preached through all the *world*. To this *Faith* I binde my ſelfe, and purpoſe (*Gods* grace aſſiſting me) never to depart from it, and acknowledge, that without beleeving thus, I cannot bee *ſaved*. I am heartily glad (*O heavenly Father*) even in my ſoule, and give thee all poſſible thankes, that into this *Faith* I was *baptized*: and doe moſt humbly pray thee, *O Lord*, that this *Faith* may not *faile me*, during this life, nor at the houre of death. And if I ſhall at any time hereafter, either by the *temptation* of the *Devil*, *imperfection* of my *ſenſes*, *paine* of any *diſ-*

diſeaſe, weakeneſſe, or any other meanes, ſpeake any thing, in any other manner, than ſhall be agreeable to this *Faith*, I renounce all ſuch *words*, as none of mine, and deſire thee, *O Lord*, to *forgive* them, and *pray* all thoſe, which ſhall *heare* them (if any ſuch ſhall bee) to account them, as none of mine. This I *proteſt*, thy *Grace* aiding me. To thee bee all honour and praiſe, from this time forth, for evermore, *Amen*.

Confession of Gods Glory and Praise.

FOR his great and wonderfull workes.

Gen. 1. Of *Creation.*

Ecclus. 43 *Preservation.*

Psal 145. *Governance.*

Rom. 1 20 For his *Goodnesse.*

The excellency of his glory.

Ioh. 17. 5. His *Highnesse.*

Gen. 14. 18 21. 33. His *Eternity.*

Luc. 1. 37. Gen. 18. 4. Ier. 23. 24. His *Omnipotence.*

Psal. 13. 9. His *Omnipresence.*

Ioh. 21. 17. 1 Ki. 8. 39. His *Omniscience.*

Rom. 11. 33 The *height of his wisdom.*

Psal. 117. 2 His *Truth.*

Mat. 24. 35 His *Exquisite Iustice.*

Psal. 111. 3. 119. 156. 130. 4. 17. 7. 13. 6. His { *Great* / *Plentifull* / *Wonderful* / *Everlasting* } *Mercy.*

For

For his *Promise of the Seed.* Gen. 3. 15
For performance of that *Promise.*
For sending his onely *Son* out of his bosome, to worke the great work of our *Redemption.*
In being *borne, in pure and humble* manner. Luc. 2. 7.
In being *conversant* on earth,
in *painefull* manner. Math. Mar. Luc. Ioh.
In *suffering Death,*
in *grievous* manner.
For all that he } For us on
did or *suffered* } Earth.
For all his comfortable *Parables* of mercy.
Of the *Two Debtors.* Mat. 18. 23
Of the *Publican and Pharisee.* Luc. 18. 10
Of the *lost Sheepe.* Luc. 15. 4.
Of the *lost Groat.* 8.

Luc.11. Of the *prodigall Sonne.*

Mat.20.9. Of those *that were called at the eleventh houre.*

For his comfortable *sayings* of *Mercy.*

Ioh. 3.17. *God sent not his Sonne into the World to condemne it.*

12.47. *I came not to judge the World, but to save it.*

Luc 9.56. *The Sonne of Man, came not to destroy mens lives, but to save them.*

Luc 5.32. *I am not sent to call the*
Mat.9.13. *righteous, but sinners to repentance.*

18.11. *The Sonne of man came to*
Luc.19.10 *save, and seeke that which was lost.*

Mat.11.8. *Come unto me all ye that*
Ioh.6.37. *labour, &c.*
Him that commeth to me, I will in no wise cast out.

Luc.23.74 *Father forgive them, &c.*

This

This day shalt thou be with me in Paradise.	Luc. 43.
For his *examples* of mercy	
The *Woman of Canaan.*	Mat.15.28.
The *Woman of Samaria.*	Ioh. 4.
The *Woman with the bloody issue.*	Luc.8.48.
The *Woman taken in Adultery.*	Ioh.8.11.
Mary Magdalen.	Luc.7.48.
Zacheus.	19.9.
The Theefe.	23.43.
Peter.	22.62.
Paul.	Act.9.
Sinners contradicting him.	Heb.12.3.
That would have destroyed him.	Luc 4 29.
That stoned him.	Ioh 8.59. 10 31.
That reviled and blasphemed him.	Mat.27 39 Luc.23.34.
That crucified him.	Act. 2, 23. 3.15.
This man receiveth sinners.	19. Luc, 15.2.

For the Holy Spirit.

In the Old Testament.

Gen. 1. 2. *By moving on the waters.*
By sending it into living creatures.
By inspiring it into man.
By descending on the *Prophets.*

In the New Testament visibly.

Mat 3. 16. *In the shape of a Dove at*
Joh. 20. 22. *Christs Baptisme.*
By the gift of Christ to the
Act. 2. 3. *Apostles.*
In the shape of fiery tongues to them.

Invi-

Invisibly:

In *the Virgins Conception of Christ.*	Luc. 1. 35.
Vpon *the Congregation in prayer.*	Act. 4. 31.
Cornelius and others.	Act. 10. 44.
The twelve Disciples at Ephesus.	19. 6.
For his *care over us.*	Ioh. 1 4 26 16. 14.
For the *illumination of our understanding.*	Luc. 12. 12. 1 Ioh. 1. 27. 1 Cor 6. 11
In *our justification.*	
Our Regeneration.	Ioh 3. 5.
Governing our Actions.	Gal. 5. 22
Comforting } *us in ten-*	Ps. 143. 10
Strengthning } *tations.*	Act 2. 4 Rom. 8. 14. Ioh. 14. 16. 26.
Bearing witnesse with us, and *assuring us, that we are Gods Children.*	Eph. 3. 13 14. Rom. 5. 5. 8. 26.
Reproving us in evill Actions.	Act. 9. 31. Rom 8. 16 Ioh. 16. 8.

Rom. 8. 26 *Assisting us in good works.*
Ioh. 14. 26. *Putting good things into*
our remembrance.
Rom. 6. 26 *Interceding for us with*
groanes unutterable.

Motives

Motives to Repentance.

NE erubescat pœnitentiam agere, qui non erubuit pœnitenda committere. S. Aug.

FOrasmuch as it is beyond the *compasse*, and out of the *power* of *naturall man* not to *sinne* at all, but that we *adde daily sinne to sinne, as a fountaine casting up her waters*; & that it hath pleased *God* (of his *mercy* to mankind) to promise *forgiveneſſe* to those Ier. 8. 7

that shall truly and faithfully *repent* them of the same. Therefore the *duty* of *Repentance* (of all other parts of *Devotion*) is most *necessary* for us, seeing that by it

God in *Christ Iesus* is reconciled to us.

His *anger* toward us is *appeased*.

Wee are *restored* to his *favour*.

Certainly it is a blessed *act* to *confesse* our owne wretchednesse; for whosoever *humbleth* himselfe, and penitently *bewaileth* his *sinnes*, shall bee heard by *God*, and by him be *delivered* from the *punishment* due for them.

S. Origen. *A contrite heart suffereth no repulse.* Repen-

Repentance *is a bewailing for sinnes already committed, and avoyding for the future the sinnes for which we grieve: for hee that mourns for his sinnes, and leaves them not, incurres the greater punishment.* S. Greg.

It consisteth not in the often repetition and confession of them, without forsaking them: for that is but a simple profession of them, not a repenting for them. S. Augu.

But this is true *Repentance*, when those things seeme *grievous* and *bitter* to our *soules*, which in the *act* were *sweet* and *delightfull*: and when that *ill* which was formerly *pleasing* to us, causeth a *hearty* and unfeigned *griefe* in us, and

and *provoketh* us to looke more carefully to our wayes, for the future.

S. Hilary. *Vera peccati confessio est, sine intermissione temporis pœnitere. Peccati vero pœnitentia est, ab eo quod pœnitendum intellexeris desitisse.*

And againe, *Nullus id quod confessus est, deinceps debet admittere, quia confessio peccati, est professio desinendi.*

And this is the *fruit of Repentance* (as Saint *Iohn* the *Baptist* calleth it) to *lament* for *sins past*, and utterly *forsake* them for the *time to come*. Therefore saith one well, *Agere pœnitentiam nihil aliud est, quam profiteri & affirmare se*

se non ulterius peccaturum.

Seeing then what *Repentance* is, let us take a view how neceſſary it is, and for what reſpects.

1 In regard of *Gods* hate to *ſinne*, and of *God* whom we offend, who being *infinite*, requireth *infinite* ſatisfaction.

2 In regard of our ſelves: *Homines ſumus ad pœnitentiam nati*; that we may prevent Gods *Iudgements* in this world. (Of all which hath formerly beene treated) To eſcape his *Iudgement* in the world to come, *Eternall death.* Tertul.

For as *Men* wee ſhall *dye*, and as *Chriſtians* wee ſhall

shall give an *account*.

To say somewhat of this *death*, for by it wee shall *passe* to the other, except *Repentance* and *Gods mercies* prevent it.

1 *Death* is *certaine*, it will come.

2 It is *Vniversall* or *Generall*, none shall escape it.

3 It is *Terrible*, especially to the wicked.

1 *It is appointed for all men to die.*

Saint *Hierome* calleth it *Irrecusabilis mortis necessitas*.

S. *August.* saith, that all things in this life are uncertaine, but *Death*; and *Natus es, certum est quia morieris*.

It

It was the saying of the Heathen *Philosopher*, *Scieham me genuisse mortalem*, hearing of his sons *death*. Anaxag.

This *point*, and the *certainty* of it is easily proved by *experience* of { *former ages*. / *our own time*.

The longest liver, *Methuselah*, died; The *Patriarches*, *Prophets*, &c. *died*, *and were gathered to their Fathers*.

Where are the Princes of the Heathen become, *&c?* Bar. 3. 16.

They are vanished and gone downe to the grave. 19.

2 And as it is *certaine*, so it is *universall*.

It is the house appointed for all the living. Iob 30. 23.

What man is hee that liveth, Psal. 89. 47.

veth, and ſhall not ſee death?

Eccles.2. 16. *As well the wiſeman as the foole.*

Eccles 40. 11. *All things that are of the earth ſhall turne to earth againe.*

Gen 3.19. *Thou art duſt* (ſaith *God* to *Adam*, and in him to all *mankind*) *and to duſt ſhalt returne.*

Eccles.41. 3. *It is the ordinance of the Lord over all fleſh.*

But though it bee *certaine* in it *ſelfe*, yet in reſpect of the *time* and *manner it is uncertaine.*

For which cauſe, our *Saviour* gave his *Diſciples* counſell to be *prepared* for it.

Mat.24.13 *Watch for yee know not the day nor houre.*

Luc.12.40 *Be prepared for the Sonne of*

of man will come at an houre when yee thinke not, Like a theefe in the night.

The *time* of our *departure* is *uncertaine*, whether it ſhall happen in our *infancy*, *child-hood*, *youth*, or *age*.

All men *live* not while they are *old*.

All men *dye* not while they are *young*.

And many times *death* commeth *unexpected*, ſodenly, in our greateſt *ſecurity*.

Dies aderit cum vives manè, veſperi autem non vives.

God hath *hid* from us the *certainty* of our *end*, leſt we ſhould promiſe to our ſelves any thing for the *future*.

And

And as the *time*, so the *manner* is *uncertaine*:

Some *die* in their *beds*.

Others *perish* by *fire*, *sword*, *water*, *&c.*

We have but *one way* to *enter* into this *world*, divers to *depart* from it.

3 In it *selfe* it is also *terrible*.

Aristotle. *Cicero.* *Omnium terribilium, terribilissimum Mors.*

Mar. 14 34 Our Saviour *Christ* began *to be heavy, &c.*

But to *mankind* in divers respects it is *terrible*.

All occasioned by the *Devils* malice.

Either hee *bringeth* the parties *dying*,

1 Into *despaire* and *feare*, for Gods Iudgements.

2 Into

2 Into *ſecurity*, for their owne Merits.
3 Into *impatience*, by anguiſh of their ſickneſſe.
4 Into *infidelity*, by cauſing a miſtruſt in Gods mercies.
5 Into *worldly cogitations*, about leaving and diſpoſing of their worldly eſtate, or
6 *Vaine Hope*, to recover their former health.

Dura mente abeſſe mors longè creditur, etiam dum ſentitur.

The Devill is come downe to you, which hath great wrath, knowing that he hath but a ſhort time. Apoc. 12. 12

Thus much for the *temporall*

perall death, the continuall *remembrance* whereof is so necessary, as nothing more.

Nemo memoriam mortis habens potest peccare.

2 But to speak more properly: *Death* in it selfe were not *terrible* nor *evill*: but a *passage* from this *life* to a *better*, *A rest from our labours*, were it not for the *Accompt* which is to be *given* of our *life* past, and the *Iudgement* which *dependeth* on it, and *followeth* it.

For *to fall into the hands of the living God* (in the worst sense, that is, to heare his heavy *sentence* pronounced against our *sinnes*)

sinnes) *is a fearefull thing.*

The *thoughts* of this made the holy man *Iob* himselfe to cry, *Oh that thou wouldest hide mee in the grave, that thou wouldest keepe me secret untill thy wrath be past.* Iob 14. 13.

The *terror* of it is so *great*, that if we seriously consider it, *Our flesh would scarce cleave to our bones.* Psal. 102. 7

Quoties diem illum considero, toto corpore contremisco: sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur mihi tuba illa terribilis insonare in auribus Surgite mortui, venite ad judicium. S. Hier.

Gods *judgements* are *fearefull*, as they are sometime *executed* in this *world*.

Our

Gen. 3. Our first *Parents* (for their sinne) *were expelled Paradice.*

Deprived of *Originall Righteousnesse.*

Made liable to *Condemnation.*

Became children of Wrath.

Subject to divers miseries, and *labours.*

2 Pet. 2. 4. *Hee spared not the Angels that sinned, but cast them downe to Hell, &c.*

Gen. 7. How did hee sweepe away (as it were) *the sons of men* from the face of the *earth* by the *Deluge.*

How did he destroy *Sodome* and *Gomorrah.*

Exod. 14. Did not the *Egyptians* miserably *perish* in the red *Sea?*

What vengeance did he

he take on the *Israelites* for worshipping the *Golden Calfe*.

For murmuring against *Moses*. Numb. 16.

The Scriptures are plentifull in this kinde.

But yet these *judgements* are not to bee paralleld with those after *death*.

In respect of God: 1

Omnipotent } Highly *offended*.
Iust }
Wise } Iustly *punishing*.
Good }

In respect of *Man*: 2

Weake } Offending his *Creator*.
Sinfull }
Wretched } Suffering *just punishment*.

In respect of the *sentence* it selfe, which inflicts a *punishment*, *sensible* for the 3

paine

paine and misery felt, and *prejudicious* for the *glory* loſt.

1 He being *Omnipotent*, will bee able to execute his vengeance on his *enemies*, neither ſhall any deliver them from him.

Iob.9.3. *Hee is mighty in ſtrength, who hath reſiſted him, and proſpered.*

36.22. *He is exalted by his power, No Law-giver like him:*

In *making Lawes* juſt and holy.

In *exacting* the due execution of them.

In *power* to puniſh the breakers of them.

Ier.5.22. *Feare ye not me, will ye not tremble at my preſence?*

Mat.10.28 *Feare him who is able to deſtroy both body and ſoule.*

If

If hee whet his glittering sword, and his hand take hold on indgement. Deut. 32. 41.

Who is able to abide it. Ps. 130. 3.

Though wee bee delivered from the indgements of Man, yet we cannot escape the hand of the Almighty. 2 Mac. 6. 26.

His *Courts* are so *High*, so *transcendent*, & his *Iudgements* so *definitive*, that no *appeale* lyeth from them. Wee must rest upon his *doome*, and goe no further.

2 Being *Iust*, he will punish the *Breakers* of his *Commandments*: for though hee bee *mercifull*, in abundant measure to *pardon* the *iniquities* of penitent *transgressors*, yet he is *just* also to *punish* the *wickednesse* of *obstinate Malefactors*.

S. Bern. Multus ad ignoscendum, multus ad ulciscendum.

Eccles. 12. 6. *He hateth sinners, and will repay vengeance to the ungodly.*

Iob. 8. 3. *He neither perverteth Iudgment, nor subverteth Iustice.*

Nullum bonum irremuneratum, nullum Malum impunitum.

Quamquam Sera, tamen certa Numinis vindicta.

Val. Max. Lento gradu ad vindictam sui divina procedit Ira, & tarditatem supplicij gravitate compensat.

Nemo impunè Malus.

God will neither be made *flexible* by *favour*, or *corrupt* by *Gifts*.

Prov. 11. 4. *Riches profit not in the day of wrath.*

Eccles. 5. 4. *And therefore say not, I*

have

have sinned, what harme hath hapned to mee?

For though God bee long suffering, hee will in no wise let thee goe unpunished. 4.

Concerning propitiation be not with our feare, to adde sinne to sinne. 5.

And say not, His mercy is great, he will bee pacified for the multitude of my sinnes; For Mercy and Wrath come from him, and his Indignation resteth upon Sinners. 6.

Wee must all appeare before his Tribunall and receive according to the thing which every one hath done.

His Sentence will bee so Iust, that though in this World we may say, veniet qui malè judicata rejudicabit dies.

Yet in the case between *God* and *man* then, it will not be so.

3. Being *wise*, *Omniscient*.

Nothing is *hid* from his all-seing *eyes*.

He *beholdeth* all our *actions*.

Heb. 4.12. Hee *is a discerner of the thoughts and intents of the heart*.

13. *All things are naked and open to his eyes*.

He knoweth our thoughts long before, our manifold transgressions & our mightie sinnes.

Therefore no hope of *Evasion*, by *hiding* any thing from him.

4. Being

4. Being *good*, Hee will expect our *Thankfulnesse*.

He hath ever beene *gracious* to us, *heaped* many *benefits* on us; And by how much the more benefits all he hath bin to us, the longer *expected our conversion*, & the *oftner admonished* us:

By so much the more *rigorously* will he deale with us for *neglecting* these *Benefits*. §

Vnto whom much is given, of him shall be much required. Luc. 12. 48.

An *accompt* will bee exacted of our *Talents* received. Mat. 25.

Every man shall be *rewarded* according to his *works*.

Hee will exact an *accompt* from us.

How wee have used the *Body* & *Soule*, give unto us.

How our *naturall Gifts*, *Temporall Blessings*, and the rest.

The *signes* of his *Goodnesse* to us.

And can we *answer one for a thousand*?

Our *Iudgement* therefore the *greater* for *abusing* his *goodnesse*.

3 Againe, if we consider this *Iudgement* in respect of the *Parties* lyable to it, we shall have greater cause to betake our selves to a more serious consideration of our *estates*.

1 In regard of the *nature* and *condition* of *Man*.

Iob. 14. 2. *A floure*.

Of short continuance.

13. 25. *A leafe*.

Drye

Drye ſtubble.	
His ſubſtance but duſt.	7.7.
His life but a Wind, a ſhadow of no continuance.	14.2.
Formatus de Terra.	
Conceptus in Culpa.	
Natus ad poenam.	
In regard that hee is *ſinnefull* and *wretched.*	2. 3.
Compoſed of *vanity.*	
Every man living altogether vanity.	
Shaped in *wickedneſſe.*	
Conceived in ſinne.	Pſal 51.5.
Borne in uncleanenneſſe.	Iob 14.
A Child of wrath.	Eph. 2.
A veſſell of Perdition, diſhonour.	
Vncleane like a filthy Clout.	Eſa. 64. 6.
Drinking Iniquity like water.	Iob. 14.
All have erred.	53. 6.

Agunt mala quæ non licent

vana quæ non expediunt.

S. Bern. Faciles ad Seducendum.
Debiles ad Operandum.
Fragiles ad resistendum.

So that our *entrance* into the world is *Miserable*. *Conversation* in it *Culpable*. *Dissolution* from it *Damnable*.

The *Consideration* of this *unworthynesse* hath terrified all the *Saints* and *Servants* of *God*, lest they should fall under this *judgment*.

Iob 7. 20. *I have sinned what shall I doe*, saith Iob.

9. 14. *How shall I answer.*

Psal. 6. *O Lord, correct mee not in thine*

thine indignation, saith David. *Correct me O Lord, but yet not in thy fury, lest I be brought to nothing*, saith Jeremy.

In respect of the *sentence* itself, which will bee to the good, *Venite Benedicti*, Mat. 25 34. Come yee Blessed: to the bad, *Discedite Maledicti*, 41. Depart yee cursed; which last *sentence* is *terrible*.

1 They are *cast into* eternall *torments*, a punishment *sensible* for the *paine* and misery *felt*.

2 They are *deprived* of the *Beatificall* vision of *God*, a punishment *prejudiciall* for the *Glory lost*.

The first is *terrible*. 1

1 In regard of the *Suddennesse*

deadnesse and Horrour.

At the time of the *Iudges* appearance.

Psal. 50. 3. *A consuming fire shall goe before him & a mighty tempest shall bee stirred up about him.*

Esa. 29. 6. Their visitation shall be in *Thunder, Earthquake & great noise, storme and Tempest, and the flame of devouring fire.*

Ioel. 2. 11. *The day of the Lord, is very terrible who may abide it?*

Zeph. 1. 15. *A day of wrath, a day of trouble and distresse, &c.*

Malach. 4. 1. *It shall burne as an Oven, and the proud & all that doe wickedly shall be stubble.*

They shall behold.

Above them. The *Angry Iudge* disdaining them.

Vnder them. The *Horrible*

rible Pit gaping for them.

Within them. The *worme of Cõſcience* gnawing them.

About them. The *world* burning.

Neere to them. The *Devils* accuſing them.

Whither then ſhall a *ſinner* flee?

It is *impoſſible* to be *hidde* *and inſufferable* to *abide.*

If it were *terrible* for the *Iſraelites* to hear *Gods* voice delivered by an *Angell*, who brought *no ill newes.*

In ſo much as they ſaid. Deut. 5. 25. 27.

If we heare the voice of the Lord our God any more wee ſhall dye.

And *to Moſes.* Exod. 20. 19.

Talke thou with us, let not God, leſt we dye.

What will it bee for

ſinners

ſinners to heare the *Iudge* pronounce this heavy *ſentence*; *Diſcedite Maledicti.*

2 In regard of the Accuſers.

Iob. 20.27. The *Heaven.*

The *Earth.*

Mal. 3. 14. Ier. 29. 23. *Chriſt* as *Iudge.*

witneſſe.

Pſal. 50. 21. *I will reprove thee, and ſet before thee the things that thou haſt done.*

Nah. 3. 5. *I will ſhew thy filthineſſe.*

Mat. 25. 42. *I was hungry and yee gave mee no meat, &c.*

The *Angels*; Their *attendants* in *this life.*

The *Divels*; who *attend* them for *future torments.*

Apoc. 20. 12. The *Bookes of their Conſciences.*

Dan. 7. 10. Ier. 2. 19. Thine *owne wickednes ſhall correct*

correct thee, & thy turnings backe shall reproove thee.

The *Creatures*, whome they have abused.

Consider this least yee *howle & weep in your misery.* Ia. 5. 1.

In regard of the *intollerable paynes* which follow the *Sentence.* 3

1 Everlasting *Chaines of Darkenesse.* Iude. 6.

Vermis eorũ non morietur.

They shall weep for ever. Iudith. 16. 17.

2 Sharp.

Beyond *the fornace seven times heated.* Dan. 3.

3 Various, *of diverse sorts.*

According to the *diversity* of sinners offences.

4 Stinking.

In *the Lake which burneth with* Apoc. 21. 7.

with fire and brimstone.

5 Affrighting.

Tormented by *Devils.*

6 In Bonds, *not able to stirre.*

Mat.22.13. *Bind him hand and foot.*

Prov.5.22. *Held with Cords of his owne sinne.*

Mat.13.30. *Bind the Tares, &c.*

Esa.24.22. *Gathered as prisoners into a pit.*

Iude. 6. *Chaines of Darkenesse.*

7 In Horrid darkenesse.

Exo. 12. Prefigured by that of *Ægypt.*

Iob.10.22. *A land of Darkenesse.*

8 With Company detestable.

The *Devils* and *Damned.*

4 In Regard that Hell is

Iob.10.14. a *Place of no Order.*

Esa.5.14. *Dilatavit Infernus ani-*

mam

mam suam, & aperuit os suum absque ulla termino.

Of no *Rest*, or *Comfort*.

But cries, vexation, weeping & gnashing of teeth.

Not *a drop of coole water* to the Thirsty.

Continuall *mourning, sorrow* without *intermission*.

Plenus ardore incomparabili, dolore innumerabili, & pœna interminabili. Hugo.

This for *Pœna sensus*, or the *Paine* and *misery felt*.

Now for the Glory and Happinesse lost which is usually called *Pœna Damni*. 2

The Losse of Heavens Ioyes.

The deprivation of sinners from *Gods* sight.

The which nothing more *Miserable*. The

The Excellency of *Heaven* (the place of *Gods* rest) may bee conjectured at.

1 By the *End* for which it was made.

1. The glory of *God*, there above other places.

Psal. 19. 1. *The Heavens declare the Glory of God and the firmament his handy worke.*

2. The Happinesse of the *Elect*.

Luc. 13 28. Psal 84. 4. *Abraham, Isaac* and *Iacob*.

Blessed are they which dwell here.

They shall be satisfied (inebriabuntur) *with the plenty of Gods house.*

This *Happinesse* we may also *value*.

By the *Price* it cost to regaine it when it was lost.

The *Paines* which *Martyrs*

tyrs endured to atteine it.

The *Teſtimonies* of the Prophets, &c.

By the *Deſcription* of it. 2

It needs no *Sun* or *Moone*, to *enlighten* it, for the *glory of God* makes it *bright*.

The Lambe is the light thereof. Apoc. 21. 23.

No *night* there.

Heere is that *Beatificall Viſion* which the *Fathers* & *Holy men* ſo deſire, and rejoiced in.

Mine eyes have ſeene thy ſalvation. Luc. 2. 29.

I ſhall bee ſatisfied with thine Image.

Shew the light of thy Countenance, and we ſhall be ſafe. Pſ 17. 6. 80. 7.

If I have found grace in thy ſight (ſaith Moſes) *ſhew me thy face.* Exo. 33.

In

In this *vision* is comprehended all *good* and happinesse.

If thou desire *pleasure*.

Ps. 16. 12. Here is *pleasure for evermore*.

If *Honour*.

Such Honour have all his Saints.

If *Good Company*.

God and all the *Elect*.

If *Musique*.

A quire of *Angels* continually praising *God* with their melodious songs.

To conclude, here is *abundance* of *all things*, *want* of *nothing*.

S. Aug. Wherefore, *Si credimus futurum Iudicium, benè vivamus ne male moriamur.*

Maxima pœna metum perdidisse Iudicij.

It

It is the signe of a *seared conscience* (and that is the greatest punishment can befall a man) to have lost the *feare* of the last *Iudgement*.

Lay all these together. That *all men* are *sinners*. *God* hateth *sinne*.

It standeth us upon to prevent *Gods* wrath.

In respect of the *iudgement* of this *world*, temporall, and of the *world to come*, Eternall.

That it will bee *heavy*, in regard of the *Omnipotence*, *Iustice*, *Omniscience*, *Goodnesse* of the *Iudge*.

the

TORN P

nually, praising God with their melodious songs.

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Omnipotence
Iustice
Omniscience
Goodnesse
} of the *Iudge*.

the

the { *weakenesse*, *imperfection*, *misery*, } of *man*.

The *Sentence* which makes the *wicked* lyable to the *sense of paine*, and *losse of good*.

And finding that there is an unevitable *necessity* to *repent*.

Why defer we to use the meanes by which we may be made cleane, our sinnes may bee pardoned, and taken off.

A wise *traveller* takes the *day* before him.

And a wise *builder* the *yeere* before him.

Optime fit quod suo tempore fit.

Stultus semper incipit vivere.

For

For who hath *promised* thee *time* to *repent*? 1.

How many have been *deceived* with this vaine *hope*?

The Wise man giveth this *rule*.

Whatsoever good thing thy hand findeth to doe, doe it instantly with thy might, for there is no worke, &c. in the Grave. Eccles. 11. 10.

Make no tarrying to turne to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed. Eccles. 5. 7

Indulgentiam Deus tibi promisit, crastinum diem nemo promisit. Si male vixisti, bene vive, iam hodie. S. Augull.

And *Propter illos qui desperatione perclitantur proposuit*

posuit Deus indulgentiæ portum. Propter illos qui spe periclitantur & dilationibus illuduntur fecit diem mortis incertum. Quando venit ultimus dies nescis. Ingratus es qui hodiernum habes, in quo corrigaris.

And againe, *Qui ab iniquitatibus suis recedere negligunt, & sibi de Deo indulgentiam repromittunt, nonunquam ita præveniuntur Dei furore, ut nec conversionis tempus, nec beneficium remissionis inveniant.*

God hath reserved to himselfe the preeminence of *lengthning* and *shortning* our *dayes*.

Luc. 12. The *rich man* promised himselfe *ease* and *rest for many yeeres*, but *one night* brought

brought a period to his supposed *felicity*.

St. *Ierome* saith, That men are worthily taken in the snare of Iudgement as Fish with a hooke, or Birds in a net; and therefore gives this counsell.

Quia didicisti, quod omnia morte finiuntur, & in inferno non sit pœnitentia, nec aliquis ad virtutes recursus: dum in ipso seculo es festina, contende, age pœnitentiam, &c.

But admit that thou hadst the *privilege* to *know* thine owne *end*. 2.

Thinkest thou, that it will be *easier* to *repent hereafter*, than *presently*?

No certainely.

For

For the *longer* thou *deferreſt*, the *harder* the taſk of *repentance*.

1. In reſpect of the *habit*.

S. Bern. *Cuſtome is another nature.*

S. Aug. ſ. *Cum aliquid in habitum abierit difficulter expellitur.*

Dum ſervitur libidini, fit conſuetudo, & dum conſuetudini non reſiſtitur, fit neceſſitas.

Therefore he gives this *admonition*.

As no man is to deſpaire of Gods mercy, yet hee is not ſo to preſume, but that without delay he reconcile himſelfe to *God*, leſt he fall into ſuch a cuſtome of ſinning, that when he would, he be not able to get out of the Devils ſnares. 2 Be-

2 Because the farther we plunge our selves into sinne, the *farther God is from us.*

Woe unto them that have fled from me. Hos. 7.13.

God will cast them off. 9.17.

3 For the *ground* the Devill gets of us.

He is like the strong man which overcommeth a weaker. Luc. 11.22

4 For the *corruptions* of the *soule.*

The longer wee sinne, the obscurer the *understanding.*

The *weaker* the *will*, the more *disordered* the *desires.*

Who then is so void of understanding or reason, that will think he can repent, after many yeeres, when his *sinnes* are *multi-*

plied, and growne into a *habit*.

God is farther from us.

The *Devill* encrocheth on us, and our *faculties* are corrupted,

And cannot doe it in his better strength.

That sins *encreasing*, the *pardon* will bee easilier *obteined* for them.

That the *infirmity* prevailing, the *medicine* will cure the *easilier*, knowing that *Languor prolixior gravat medicum, brevem languorem precidit medicus.*

Who can carry a great *burden* in his *age*, that *groanes* under a *little weight* in his chiefe *strength*.

It was a harder and more difficult act in man

con

conceit, to revive *Lazarus*, *being foure dayes in the grave than the Rulers Daughter newly dead.* Ioh. 11. Luc. 8.49.

Grant that thou canst *repent* in thine *age*.

1 Yet consider the *time lost* which might have bin *spent in doing good*, and *avoiding evill*.

Why *spendest* thou thy *time* in *sowing* that, of which thou shalt *reape* nought but *teares*.

The heathen man could say,

Qui ut bonus sit, in senectutem differt, aperte ostendit, se nolle virtuti dare, nisi ad tempus ad alia omnia inidoneum. Seneca.

And *Serum est tunc vivere*

vere incipere cum desinendum est.

S. Gregory saith, That he is little better then an Infidell that forbeareth to repent till he is old. And it is to be feared, that while such a one hopeth for mercy, he shal fall into Iudgement?

Can the *infinite* Majesty of God offended, bee satisfied with a *little*, a small repentance.

If thou canst not satisfie him for the *sinnes* of a *day*, why heapest thou the *sinnes* of many *yeeres*, and protractest to give *satisfaction* till thine *age*?

Eccles. 25. 3. *If thou hast gathered nothing in thy youth, how canst thou finde any thing in thine age?*

2 Be-

2. Besides, *Repentance* is the gift of *God* to *whom* he pleaseth, and *when*.

Every one ought to feare that it will not bee given him at the houre of death, and is therefore to *worke out his salvation*, in the time of his life, *with feare and trembling*.

Saint *Augustine* saith, That seldome or never a full coversion is seene in the end of a mans dayes, and that much doubt may bee made of a late penitent.

Agens pœnitentiam adultimum, & reconciliatum, (that is by the Minister) *si securus hinc exeat non sum securus*. Saint *Augustine*

is not *confident* of his *salvation*, though he be *absolved* by the *Priest*.

Therefore, let every one that would bee out of doubt, *repent* while hee is *lusty* and strong, and in his perfect *health*; for hee that hath *lived ill* all his *life*, and *repenteth* not till the *last*, is certainely in great *danger*.

S. Ambr. *S. August.* Wilt thou bee secure (say two Fathers?) wilt thou avoid all doubt? Repent while thou art well. And why art thou then secure? Because thou repentest, when thou mightest have sinned.

3 There are many impediments in *age* and *sicknesse*.

Men

Men are then *troubled* with many *infirmities*.

Cumbred with many *affaires*.

Grieved with many *thoughts*.

For *wife* and *children*, *estate*, & *pleasure*, to be left.

And what kind of *penitence* can bee expected from *men* in this *estate*?

Pœnitentia quæsit in extremis rara vera est, ob magnam difficultatem in hoc articulo. It is seldome true, being deferred till our end.

1 For the *great perturbations arising* by the extremity of *sorrow*, *anguish*, *thought of death*, most violent in a dying man.

They suffer him to

think of nothing but that with which he is vexed;

2 *True repentance ought to be voluntary, not of necessity.*

And a dying mans is *forced.*

2 Sam. 19. 19. Like to that of *Shemei* to *David.*

Like to that of *Mariners* in a *storme.*

3 If he *thinke* not of it *himselfe* (as it is very *doubtfull*) his Friends seldome or never send for those who should put him in minde of it, till it bee too late.

Till he be past all *sense* of it.

S. Greg. And this is a just punishment, saith St. *Gregory*, for not thinking on God

God while he was in ability to doe it. *So that one negligence is punished with another.*

Lastly, let not the *examples* of a *few* cause *protraction* in thee. 4.

For though *God* forbare his threatned *judgements* on the *Ninivites.*

It was for their forty dayes *repentance.*

And if thou canst *repent* forty dayes as they did, thou hast the better *hope.*

And though the *Theefe* (*in Articulo mortis*, ready to dye) was *saved.* Yet this *example* ought not to give *liberty* to any, to *defer* so lohg.

Besides, his *salvation*

was no leſſe *admirable* then any other of *Chriſt miracles*

And his *converſion* no leſſe *wonder* than his *Salvation.*

For when *Chriſts* owne *Diſciples* had

denyed } him.
forſooke }

The *Theefe* confeſſed him.

S. *Auguſt.* *Credidit Rem, quod negavit Electus.*

Mat. 25. But truſt to thy *timely* preparation, by the *example* of *the Wiſe Virgins.*

And conſider and think of thine own eſtate while thou haſt time.

Eccluſ. 5. 7 *Make no tarrying to turne to the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of God come forth, and in thy ſecurity thou*

ſhalt

shalt bee destroyed.

Remember thy Creator in the dayes of thy youth, while the evill dayes come not. Eccles. 12.

Deferre not *Repentance* unto yeeres *unapt, testy, weake,* when *sinne* leaveth thee, and not thou *it.*

Now the *time* is, when thou maist finde the *Iudge* propitious.

Seeke the Lord while hee may bee found, and call upon him while he is neere. Esa. 55. 6.

Repent and bee converted that your sinnes may bee blotted out. Act. 3. 19.

Now our *Repentance* prevaileth chiefly, by

1 *Prayer.* 2 *Fasting.*
3 *Almes.* 4 *Teares.*

The prayer of the humble pierceth the clouds. Eccius. 5. 17.

It

It was the practice of *David* after his *fall*, as may appeare by the 51. *Psalme*.

Psal. 51.

It was the *counsell* of Saint *Peter* to *Simon Magus*, *Repent of thy wickednesse, and pray to God, if perhaps the thought of thine heart may be forgiven thee*; for *God* is propense enough if wee neglect not this *duty*.

Act. 8.22.

Psa. 145.18. *The Lord is nigh to all them that call upon him.*

Eccles. 2. 10. *Hee never forsakes them that call upon him.*

But of this *point* more at large elsewhere.

2. Though the best *fast* be the *fast* of the *soule*, in abstaining from *sinne*, yet the other *fast* of the *body* is necessary for us, as *salve* for a *wound*.

S. August.

It

It *assuageth* the *intemperance* of the *body*, *represseth* inordinate *affections*, and *allayeth* the *passions* of the *soule*, which arise by fulnesse.

Ne graventur corda, saith our *Saviour*.

All the *servants* of *God* by this, *humbled* themselves, when they set themselves to *repentance*, or to obtaine any thing at his hands.

David *humbled*, and *chastened* himselfe by *fasting*. Psa. 35. 13. 69. 10.

It was an ancient *Precept*.

Saint *Augustine* out of Saint *Basil* saith, That it was commanded as a Law by *God* to *Adam* in Paradise, by prohibiting the Tree

Tree, *Et si jejunasset à ligno, non isto indigeremus jejunio. Ægrotavimus per peccatum, sanemur per Pœnitentiam. Pœnitentia vero sine jejunio vacua est.*

The *Flesh* had need to bee kept under the *soule*, like a *servant*, lest it *rebell*.

To be *held* in with this *Bit*, for let the *raynes* loose, and the *flesh* will *run* headlong to *perdition*.

Tob. 12. 8 *Prayer is good with fasting, &c.*

Ioel 2. 12. And *God* saith, *Turne unto me with fasting.*

3 Act. 10. 4. *The Prayer and Almes of Cornelius ascended to Heaven.*

S. Aug. Wilt thou have thy *Prayers* flye to Heaven, make

make it two wings, *Fasting* and *Almes*.

Propter hoc Eleemosynæ faciendæ sunt, ut cum de præteritis peccatis deprecamur, exaudiamur.

By mercy and truth iniquity is purged. Prov. 16.6.

Whoso stoppeth his eares at the cry of the poore, hee also shall cry himselfe and shall not be heard. 21.13.

Give Almes of such things as you have, and all things shall be cleane to you. Luc. 11.41.

Breake off thine iniquities by shewing mercy on the poore, saith Daniel to Nebuchadnezzar. Dan. 4.27.

Lastly, the most powerfull act of *Repentance*, is godly *sorrow*, accompanied 4 2 Cor. 7.

ed with *groanes, sighes,* and *teares.*

They are the *bloud* of a wounded *soule.*

They ascend unto the *nosthrils* of *God,* as the *Odor* of a sweet smelling *Sacrifice.*

God suffereth them not to bee spent in vaine, *but*

Psal. 56. 8. *gathereth them.*

David *every night* (in thought of his offences)

6. 6. *washed his bed, and watered his Couch with them.*

Ier. 31. 9. *God promiseth, that if wee come weeping, he will lead us in mercy.*

And therefore commandeth it as a chiefe demonstration of our *hearty*

Ioel 2. 12. *repentance.*

Saint *Peter* after his *deniall*

deniall of Christ, wept bitterly, but said nothing. We finde that hee wept, not what he said. Hee made choice to *repent* rather with *teares*, and no *words*, then with *words*, and no *teares*. Luc. 22. 62.

Recte flevit & tacuit, quia quod defleri solet, non solet excusari. S. Ambros.

Mary Magdalen wept, but said nothing, yet *Christ* said to her, *Thy sins are forgiven thee*. Luc. 7. 48.

Ezechias wept sore. The Lord said, I have heard thy Prayers, and seene thy teares, and added fifteene yeeres to his life. Esa 38. 5.

Lachrymæ tacitæ quodammodo preces sunt, veniam non postulant, & merentur. Suf-

S. Aug. Sufficit auribus Domini imber oculorum, fletus citius audit quam voces.

Esa. 55.7. *Let the wicked therefore forsake his way, and the unrighteous man his thoughts, and let him returne unto the Lord.*

Psal. 95.8. *To day if ye will heare his voyce, harden not your hearts.*

If we will not *heare* this

Mat. 4.17. voyce of his, *Repent, for the Kingdome of Heaven is at hand.* Hee will stop his *eares* to us when wee *cry, Lord open unto us.*

Though wee cry with *teares*, as *Esau* did for his *fathers blessing, who found no way of changing his* [Fathers]

Heb. 12. *mind, though he sought it with teares carefully*, when it was too late.

For

For though *teares* prevaile in their due *time*, and *happy* is hee that can *ſhed* them: Yet when the *dore is ſhut*, *God* will ſay to the impenitent *ſinner*, as hee ſaid to the *fooliſh Virgins*, *I know you not.*

The

The duty of Repentance.

THis duty of *Repentance* consisteth of two parts:

1 *Mortification of the old man*, which is the *first* degree of *Regeneration*.

2 *Quickning of the new*, which is the *second*.

1 Rom. 6. 4, 5, 6. *Mortification*, is an *act* of the holy *Spirit* in us, who doth by little and little, quench and abate in our *soules* and *bodies* the naturall strength of our *corruption*, which was crept into us, partly *originally*, by *Adams* fall (which is that we meane by the *old man*) and

Colos. 3.

and partly that *Sin*, which we have *actually* encreased by our owne *frailty*.

It consisteth,

1 In our *acknowledgment* of Sinne.

2 In our *Contrition and Sorrow* for it.

Both which are set downe in one Verse of the *Psalmist*. Psal. 38. 18

1 Our *acknowledgement* is either { 1 *Inward*. 2 *Outward*.

1 *Inward acknowledgement*, is when we feele the *burthen* of our *sinnes* prest-sing us downe, *our consciences accusing us, and our thoughts testifying against us*. Psal. 38. 5. Rom. 2. 15

2 *Outward*, is when wee make *Confession* of them by *speech*, or other outward *actions*. Psal. 38. 39

And

And this *Confession of sinne*, is a *publication* or manifestation of our *unworthinesse* and *guilt*, whereby wee testifie and bewaile, that we have *sinned* against *God*, and have (withall) a setled *resolution* and *purpose* to *offend* him no more.

Confession is either { *Publike.* / *Private.*

Publike Confession is, when upon the *Sabbath* Day, or other dayes appointed for *Gods worship*, we in the open *Congregation*, together, or after the *Minister*, doe *confesse* our sinnes to *God*.

Private is, either 1. *To God in our Closets*, or other private places, as *Ps.* 32. 5 38.

38.9,18. 41.4.51.2 *Sam.* 24.10. *Dan.* 9.

2 *To men.* Iam. 5.16.

2 *Contrition* is a ſorrow and griefe of the *conſcience*, and mourning of the *Soule*, becauſe we have offended *God*; having alſo joyned with it a *diſpleaſure* againſt our ſelves, and a true *humiliation* both of *ſoules* and *bodies*, as *Iam.* 4.9. *Eſa.* 66.2. *Eze.* 36.1. 41.10. *Ion.* 3.8. 2 *Kings* 22.19. *Mat.* 5.4. 2 *Cor.* 7.9,10,11.

Quickning of the new man, is when wee, *returning* to *God*, live *ſpiritually*, and have a *deſire* (for the time to come) to pleaſe *Him*: this is alſo called a *Converſion to God.* 2.

And

And this we doe,

1 By avoiding evill.

2 Following that which is good.

Both comprehended in Psal. 34. 14. Esa 1. 16, 17.

The Benefits we receive by Repentance are,

Psal. 95. 10 Psa. 89. 32, 33. 2 Chron. 30. 8. Ion. 3. Ezech. 33. — *The deferring of Gods punishments due for sinne.*

The mitigation of his displeasure.

The averting of his judgements.

Ioh. 3. 10. — *The escaping of eternall death.*

1 King. 21. 29. — *The prolonging of our prosperity.*

Dan. 4. 27. — *The attaining of Eternall Life.*

Com

Confession of sinnes.

WHo will give water to my head, or teares to mine Eyes, that I may day and night bewaile my sinnes and ingratitude against thee; O God my Creator? Many things there are which terrifie mens consciences, and bring them to the true sense of their sinnes, but nothing is so availeable thereunto, as the contemplation of the greatnesse of thy goodnesse, and the multitude of thy benefits. That therefore, O Lord, my poore wretched soule may the better see and consider in Ier. 9.

what state it *stands*, I will recount thy manifold *blessings*, & the number of my *sins*, that thereby also I may more clearely understand who thou art, and what I am, how *gracious a God* thou hast beene to me, and how rebellious a *sinner* I have beene to thee.

There was a time, O *Lord*, (as thy divine *Majesty* best knoweth) when I was not, and thou tookest *meout of the dust of the earth*, and gavest me a being; *creating in mee a soule after thine owne similitude*, and made it capable of thy *glory*. Thou didst *create* my *body* with all the *members* & *senses* thereof; & my *Soule*, with all the *pow-*

wers

wers and *faculties* thereof. And as thou didst *create* mee, so thou diddest *preserve* mee in my *mothers wombe*, that I might come safe into this *World*, and receive the *marke* & *badge* of all thine, even the *Sacrament of Baptisme*, whereby I was cleansed from the guilt of *originall* sinne. Amongst a multitude of *Infidels* dispersed over the face of the *Earth*, thou wouldest have mee in the number of the *faithfull*, even of those to whom so happy a lot hath fallen to bee thine, *regenerated with the water of Baptisme*: from which time, I was taken to be *thine*, and that admirable and happy contract

was made betweene us, that *thou* shouldest be my *Lord*, and *I* thy *Servant*: *thou* my *Father*, and *I* thy *Sonne*: that *thou* shouldest performe and shew to me the *love* of a *Father*, and *I* to *thee* the *duty* of a *Sonne*. Further, O *Lord*, thou didst descend from Heaven to Earth for my sake, seeking mee in all the wayes wherein I had lost my selfe. With thy *Humanity*, thou didst enoble my *nature*, and by thy *bonds* didst deliver mee from *bondage*. Thou didst challenge mee from the power of the *Devill*, by delivering thy selfe into the hands of *sinners*, & didst destroy sin, *by taking upon*

thee the forme of a sinner. With what reverence shall I speake of that other *blessed Sacrament*, which *Thou* also, O *Lord*, hast instituted and ordained for a *remedy* of all the *miseries* which have *befallen* mee, and the many *sinnes* I have *committed* since my *Baptisme*, and for a *salve* and cure for all my spirituall *diseases*, even the *Sacrament of thy most precious Body and Blood?* And as thou hast *bestowed* on mee all these divine and *heavenly blessings*: so likewise in plentifull manner hast thou *heaped* on me *temporall favours*: Thou hast from my *birth* to this *houre*, preserved, nourished, cloa-

shed, and fed me, in most abundant manner, giving to mee the use of all thy creatures for my sustenation. Nay, what couldst thou have done more for me, then thou hast done? or what couldst thou have given me more, then thou hast bestowed upon me, either of Blessings of this world, or of the world to come?

Now, having received all these mercies and favours from thee, how have I had my part behaved my selfe in thankfulnesse to thee for them? Have I returned due praise unto thy Majestie for them? or carried my selfe, and ordered my life, like to

one that might any way deserve them? O *Lord*, I confesse that I have not; for such hath beene the *malice* of my heart, that in stead of shewing my selfe conformable to thy will, I dayly adde sinne to sinne, and iniquity to iniquity, *heaping up wrath for my selfe against the day of wrath.* How can I without *teares* remember, how often thou mightest justly have *slaine* me, and yet (notwithstanding my sins which call for vengeance) no evill hath *happened unto me?* How many soules burne in *Hell* fire, which have sinned far lesse then I, and yet I remaine alive? What had become of me, Rom. 2. 5.

if thou hadst taken mee away with those at the same time? How strict had my *Iudgement* beene, if thy *Iustice* had laid hold on me, laden with so many *sinnes*? Who then, O *Lord*, hath *bound* the hands of thy *Iustice*, who hath *deprecated* for me, when I lay thus lulled *asleepe* in the *security* of my *sinnes*? What hath *pleased* thee in me, that thou shouldest deale more *mercifully* with *me*, then with *those*, who in the *midst* of their *dayes*, in the *heat* of their *youth*, are taken away from among st us? My *sinnes* cryed out against mee, and thou stoppedst thine *eares*; my *offences* dayly *encreased* against

against thee, yet thy *mercy* dayly *abounded* towards mee. I *sinked*, thou didst *expect* me, I *fled* from thee, and thou *followedst* me: I was *weary* in *offending* thee, and thou not *weary* in *expecting* mee. And in the midst of all my *sinnes*, I ever received many good *inspirations* and godly *reproofes* from thy holy *spirit* which *checked* mee in the dissolute *course* of my *life*. How often hast thou *called* mee with the *voyce* of *Love*? How often hast thou *terrified* mee with *threats* and *fraves*, laying before mee the *perill* of *death*, and the *rigour* of thy *divine Justice*? How often hast thou *followed* me with

thy *word* preached, *invited* me with thy *blessings*, *ho-stened* mee with thy *scour-ges*, compassing me about, that I could by no meanes flee from thee? And last-ly (which is not the least of thy *mercies*), with what *patience* hast thou *waited* for my serious *Repentance*?

Psal. 116. 13. *What then, O Lord, shall I render back to thee, for all that thou hast done with me?* In that thou hast *cre-ated* me, I *ore* thee all that I am *created*, In that thou hast *preserved* me, and thus long *expected* my returns to thee, I *ore* thee life, and all that I am. But in that thou hast *regenerated*, *san-ctified*, and *redeemed* mee, and left those excellent

pledges

pledges for my *salvation*, I know not what to *render* unto thee. For if the *lives* of all men and *Angels*, were in my *power*, and that I could *offer* them unto thee for a *sacrifice* of praise and thankes; yet were it nothing, being compared to the least of all thy *Spirituall blessings* bestowed on me.

Who therefore will give a *flood of teares* to mine eyes, that I may *lament* my great *ingratitude*, and unjust *retribution* for all these thy manifold *blessings* heaped upon me? Helpe mee thou, O Lord, and give me grace, that I may heartily *confesse*, and grievously *bewaile* my hai-

nous

nous *offences*, & *transgressions*, against thee; that thou maist bee reconciled to mee, and in thy abundant *mercies*, shew some *pitty* to mee for them. I am thy *Creature O Lord*, made after thine *own Likenesse and Image*: acknowledge thy *workemanship*, for it is thine owne. In taking away the *soyle* and *filth*, wherewith it is *defiled* and *stained*, thou shalt soon perceive it, to bee thine owne *handy-worke*. Art not thou a *Father of mercies*, 2 Cor. 1. 3. which have neither *number*, *end*, nor *measure*. Although I have shaken off the *duty* and *obedience* of a *child* towards *thee*, yet cast not thou off, the *love* of a *Father*

ther toward *me*, I beseech thee. Although I have *done* many things, whereby thou mightest *justly condemne me*, yet thou hast not lost the *meanes*, whereby thou mayest *mercifully save me*. If thou *forsake* me to whom shall I *flee*? who is there to helpe mee; besides thy selfe? Acknowledge, O Lord, *a straying sheepe*: Behold, I come to thee al *wounded*, thou canst *heale* me; *blind*, thou canst *enlighten* me; full of *leprosie*, thou canst *cleanse* mee; and spiritually *dead*, yet thou canst *revive* me. Thy *mercy* is greater than my *sinne*; thy *clemency* more than my *wickednesse*; and thou canst *remit* more than

than I can *commit*. Doe not then (*O Lord*) *put me backe* from thee: *looke* not so much upon my *sinnes*, as upon thy infinite *mercies*, who liveſt and reigneſt *God* of all *mercies*, world without end.

Another.

Exod. 34. O Almighty *LORD GOD*, *great* in thy *power*, and *terrible* in thy *Iudgements*, who madeſt the Heaven, the Earth, the Sea, and all things in them, by thy *word*, whoſe *Power* cannot be reſiſted, *and whoſe mercy* Pſ. 145. 9. *is over all thy workes*. All things are under thy *pow-*

as

er and rule, both in heaven and earth. Thou shewest mercy on whom thou wilt, art pitifull to whom thou pleasest, and wouldest not the death of a sinner, neither delightest in the destruction of any. O God, rich in mercy, who, out of thy extraordinary love to mankind, even when we were thine enemies, didst send thine onely Sonne into the world, that every one that believeth on him might not perish, but have life everlasting. Have mercy upon mee; have mercy upon mee, according to thy mercy, and according to the multitude of thy mercies, doe away my offences. Holy Father, I have sinned against heaven and before thee, and am

Eph. 2. 4.

Rom. 5. 20

Psal. 51.

Luc. 15. 18

am no more worthy to be called thy Sonne. I have *turned* from thee, and have *broken* all thy *Commandments.* I have not walked aright, but have *gone* after mine owne *lusts, choosing*
Esa. 65. 2. *those wayes*, which thou hast forbidden mee, to *tread* in. Neither, *O Lord*, have I *feared* thine *anger*, but have been in all things *disobedient* unto thee, and have hardned my heart against thee. *I have hated Instruction*, and cast thy *sayings* behinde me. *Truth* hath found no *place* in me, and my *hands* have been the *workers* of much *wickednes.* I have spoken vainly, idly, and wickedly: I have brought forth *deceit*, and

nd *meditated* the way of
ntruth. I have *provoked*
hy *wrath* againſt mee, by
ccuſtoming my ſelfe to
doe the *workes* of the *fleſh*,
nd rejecting the good
motions of the *Spirit*. *woe*
unto mee rebellious wretch,
hat I have committed
heſe wicked *acts*, againſt
hee, ſo *loving*, ſo *good*, ſo
racious a *God*; to the ut-
er *deſtruction* of my *ſoule*,
ithoutthy *mercy* in *Chriſt*
eſus. In remembrance,
nd confidence whereof,
Lord, I come to thee,
nd humbly intreat thee,
hat thou wouldeſt not
ject, a contrite, humble,
iſerable, and repentant
ner, who at this time
arneſtly invocateth thy
Name.

Eſa. 30. 1.

Psal. 7. 9. *Name. Returne a little, O Lord*, and be intreated, for my manifold *sinnes*, doe not unto me, according to the *multitude* of them, neither reward mee, according to my *transgressions*. Let my humble prayers, sighes, and groanes, come into thy *presence*; and according to thy *promises*, receive mee againe into thy favour. For *O Father*, I am one of those, whom thy onely *Sonne* redeemed with his most precious *blood*. O LORD my *soule* doth loath my *life*, by reason of my manifold sins,

1 Pet. 5. 6. *and I humble my selfe under*

Abac. 3. 2. *thy mighty hand*, because I know, *that in thine anger thou shewest mercy*, and in time

time of *trouble*, thou dost forgive *offences*? And behold, *O Lord*, that I confesse my *sinnes*, beseeching thee for thy *goodnesse*, to doe unto mee, according to thy wonted *mercy*. I am confounded and ashamed; to *lift up mine eyes* unto thee, because my *sinnes* have prevented my *prayers*, and have ascended up to thee, before them. Against thee, *O Lord, have I sinned, and done much evill in thy sight*; yet wherefore should I dye in my *sinnes*, seeing it is not thy pleasure, *that any sinner should dye, but turne unto thee and live*? For thou art *good* and *gracious*, and *savest* those who are altogether *unworthy*,

Psal. 51.

Ezech. 18.

thy, out of the abundance
of thy *mercy in* Christ
Iesvs *the Righteous*. For
although thine *anger* is
gainst *sinners* is *unsufferable*
and *who may abide it?* yet
thy *mercy* towards *offen-*
ders is *unsearchable*, and
who can finde out the
depth thereof *or describe it?*

Psal. 22. *Our Fathers in their trou-*
bles cryed unto thee, and thou
diddest deliver them; they
put their trust in thee, and
were not confounded. And
though they, by their *of-*
fences, had justly *provoked*
thine *anger*, yet (upon their
humiliation) thou didst
remember thy covenant, and
ease them of their *afflicti-*
ons. O *Lord*, bee mercifull
also unto mee, for I am
mise-

miserable and wretched. *Heale my soule, for I have sinned against thee. My soule is very much disquieted within me, how long Lord will thee, ere thou looke upon mee and deliver it? Lighten mine eyes, for I have (too long) slept in death,* and my sinnes have (too long) *had dominion* over me. Returne, *O Lord,* at the last, and be gracious unto me. O deliver my *soule,* and have *mercy* upon me: And *all my bones shall say, Lord who is like unto thee?* To thee be all Honour Praise and Glory, world without end, *Amen.*

Psal. 41. 4
6. 3.
13.
13. 3.

Another

Another.

O Lord Iesus Christ, the onely *Physitian* of sicke *soules*, who in *the fulnesse of time, came into this World, not to call the just but sinners to Repentance.* Behold mee, the most wretched of all *sinners*, who (with as much humility as I am able) in the confidence of thy great *goodnesse*, cast my selfe before the *footstoole* of thy *Majesty*, confessing my great and grievous *offences*. And if the *Publican* in the *Gospell* durst not *lift up his eyes to heaven*, but stood *a farre* off, and *smote his brest*, saying,

Mat. 9. 13.

Luc. 18.

ing, *Lord be mercifull to me a sinner*, what shall I doe, whose *sinnes* surpasse the greatest sinners *offences*? For all my *inward* and *outward* parts, are wholly depraved, and nothing that is *good*, remaineth in mee. And, when I looke into the booke of my *conscience*, I finde, that I have abominably *polluted* that garment of *innocency*, which I received at my *Baptisme*. I have put all my *strength* to offend thee with all the *members* I have. For, *my feet, have beene swift to evill*, Rom 13.15
and slow to good: *mine eyes, open to vanity*, and shut to that, which is truely amiable, *my hands, stretched to covetousnesse*, and closed

closed from the workes of mercy: *mine eares ready to heare evill*, and stopped to the good motions of the *Spirit*: and my *soule* (the noblest part in me) which hath eyes to contemplate the *glory* of thy *Majesty*, I have turned away from the consideration of thy *Excellency*, to the vain and transitory things of this life. I have given *libertie* to whatsoever mine *eyes* have *desired*, and have not *resisted* the unclean *passions* of my *heart*: so that the whole course of my life hath beene a continuall *warfare* against thee. How often have I *returned as a dogge to the vomit, and as a Sow washed, to the myre?* I

2 Pet. 2. 22.

am

am that *Foole*, *which hath said in his heart, there is no God.* For I have *lived* so dissolutely, that I have made plaine demonstration by my *behaviour*, that I beleeved, *Thou* either *were not at all*, or else *couldest doe nothing at all.* Thou, *O Lord*, hast often *called* me, and I have *neglected* thy voyce: Thou hast *expected* me, and I have *abused* thy *patience.* Thou hast *given* me the treasure of a long time to *repent*, and I have *consumed* it wastfully: thou hast *stricken* mee, and I have not beene *sensible* of thy hand. Thou hast afflicted me, and I have *made no use* of thy correction. Thou didst *sweat*, to make

Psal. 14.

mee *cleane*, and I ſtill *remaine* in my *pollution*. I am *hardned*, as well with thy *punishments*, as with thy *blessings*: being *rebellious* to the one, and *unthankfull* for the other. And what ſhall I further ſay, but that my *heart*, *ſoule*, *thoughts* and *body*, are all impure and *defiled*, and that of *all ſinners I am the chiefe*, unworthy, *earth* ſhould any longer *ſuſtaine* me, or that I ſhould *expect* any thing from thee, but thy ſevereſt *Iudgements*. For if thou ſparedſt not *Lucifer* and his *Angels*, for one only ſinne of *pride*, but didſt caſt them from Heaven, *to be reſerved for everlaſting chaines of darkeneſſe*, untill

1 Tim. 1. 15

Iude 6.

the *Iudgement of the great day*: what can I hope or looke for, that have *offended* thee, not in one *offence* alone, but in all kinde of *transgressions*? For my *sins* are in number, *numberlesse*, in so much, that I *hate* my selfe, for my *madnesse*, that from so noble a *liberty*, I am fallen into so base a *servitude*: and finde my selfe *overwhelued with the horrible dread* of thy feare-full *Iudgements*. Yet when I behold & consider that infinite *mercy of thine, which surpasseth all the rest of thy workes*, I am a little *refresh-ed*, and my soule is a little *comforted* and *reuived*: for as by the *examination* of the hainousnesse of my

Psal. 55.5.

Psal. 145.9

sinnes and the strictnesse of thy *Iustice*, I did almost *despaire*: so *considering* and weighing the testimonies of thy *Seruants*, left upon record, for the comfort of poore distressed *soules*, I am some-what again *erected and raised up*. For, besides those places of *consolation*, and many more, I finde, by diuerse *Parables* and *Similitudes* of thine owne, how *ready* and *prompt* thou art, to receiue and pardon the penitent. As, by *the lost penny*, *the lost sheepe*: and *by the prodigall Sonne*, whose *image*, I finde in my selfe, and whose mine doth fully paralell. Wherfore, *O Lord*, I humbly intreat thee, to resto-

Erech. 18. Ioel 2.

Luc. 15.

me (thy loſt *Sonne*) to thy favour: and withall, to give mee true ſenſe and knowledge of the *innocency* I have loſt. I doe not deſire, that thou ſhouldeſt deale ſo kindly with mee, as *that Father did with his Sonne*: but I ſhall be happy and glad, if thou wilt entertaine me, *as one of the meaneſt of thy hired ſervants*, My *hope* and *confidence* is, that thou wilt pitty mee, becauſe thou art the fountaine of *pitty* and *compaſſion*. Behold me therefore, with the eyes of *pitty*, look on me, and eaſe me, who *come unto thee laden with the heavy burden of my ſinnes*: Mat. 11. 28
pardon *them*, and ſave *me*, for thy infinite *mercy*: and

remember not my *sinnes*, but thine owne *sufferings*: think not on me, as a *proud* and rebellious *malefactor*, but as an *humble* and penitent *convert*. Look on me with those eyes of *compassion*, wherewith thou didst sometime behold *Mary Magdalen*, *Peter*, *and the good Theefe*: give mee *true knowledge of my sinnes*, with the first; *true contrition*, with the second, *and receive me with the* third, *into thy heavenly Paradice*. Let thy *obedience* satisfie for my *rebellions*, thy *innocency* for my *guilt*, thy *humility* for my *arrogancy*; thy *fasting* for my *intemperance*, and thy *justice* for my *iniquity*. *Lord if thou*

Luc. 7. 48. 23. 62. 23. 43.

wilt

wilt thou canst make mee whole, and restore mee to thy former *grace*. Purifie, purge, and cleanse mee from my *offences*, and open mine *eies*, that I may clearly *see* mine owne *pollution*: and make mee to grieve that I have not *grieved* for my *sinnes*, as I ought to have done. And as thou hast, by thy *long suffering*, hitherto expected my *repentance*, so, of thy infinite *mercy* and goodnesse, *pardon* mee *repenting*: and grant me *grace*, that I may bee affraid to *offend* thee *hereafter*. Heare mee, *O sweet Saviour*, and make intercession for me to the *Father*, with whom and the *Holy Spirit*, thou dost

Mat. 26. 39

live and reigne coequall and coeternall Lord God, World without end. Amen.

Confession of sinnes.

I confesse, O Lord,

Psal. 51. 5. That *I was shaped in wickednesse, and in sin my mother conceived me.*

Iob 14. 4. That *I was brought forth in uncleanesse.*

Deut. 29. 18 That *I am a root of bitternesse,*

32. 32. *A wild Vine of Sodome,*

Rom 11. 24 *A branch of the wild olive,*

Eph 2. 3. *The child of wrath,*

A vessell of dishonour and perdition.

Osee. 7. 16 That *my heart is rebellious, like a starting Bow,*

Psal. 5. 10. That *my throat is an open sepulchre,*

pulchre, venting all folly.

That *I am of polluted lips.* Esa 6.5.

That *my tongue talketh nothing but vanity.* Ps. 144.12.

That *mine eyes are evill, prone to lust.* Mar.7.22.

That *mine eares are uncircumcised, and like to the deafe Adder.* Psal.58.4.

That *I have a Forehead of brasse, and a necke of yron.* Ier. 3. 3.

That *my hands are slow to good.* Heb.12.12.

That *my feet are swift to evill.* Rom.3.15.

I have *sinned* against thee, *O Lord,* and in thy sight not *fearing* thy *Majesty.*

My sinnes are,

In quantity,

Large,

Esa. 57.8. *Large*, and of a great size.

Psal. 25.18. Of long continuance, *From my mothers breasts.*

Hos. 9.9. *Deepe.*

Psal. 38.4. Zach. 5.7. *Heavy.* Like a *Burthen.* Like *Lead.*
Stretching to heaven with their cry.

Ier. 30.14. 15. *Many in number:*
Like the *Starres:*
Psal. 40.12. *More then the hayres of my head.*
The Sands of the Sea.
Oratio Manass. *Oftentimes reiterated.*
Esa. 57.10. Ier. 6.7. *As a Fountaine casting out water.*
Till they *become* as a *habite.*

Esa. 1.18. Rom. 7.14. 1. King. 21. 25. *As red as Scarlet and Crimson.*
I am sold under sinne.

Till

Till they become *naturall* to me.

Like the Aethiopians skinne. Ier. 13. 23.

The Leopards spots.

In qualitie,

The worst of *sinners.*

Strong, *like Cords and cart ropes.* Esa. 5. 18.

Gaining nothing therby. Rom. 6. 21.

For *a handfull of Barley, a little bread.* Ezech. 13. 19.

Committing *sin with greedinesse,* Eph. 4. 19.

sinne upon sinne. Ier. 3. 3.

with impudence. 6. 15.

not being ashamed. Gal. 2. 18.

knowing it to be sinne. Ia. 4. 17.

giving offence therby. Mat. 18. 7.

unthankefully. Rom. 1. 21.

like the Dog to his vomit: 2 Pet. 2.

the

Like the Sow to the mire.

Psal. 119. 137. *Therefore O Lord, because thou art Iust, and thy iudgements true.*

I reape the *fruit* of my fooliſhneſſe.

Rom. 6. 21. *For what fruite have I in thoſe things whereof I am aſhamed?*

My dayes are conſumed in vanity, and my yeeres in the bitternes of my Soule.

Psal. 38. 3. *And now there is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſinne.*

My heart *trembleth* alſo, with *remembrance* of thy *Iudgements*,

I feele *bitterneſſe* above the *bitterneſſe* of *death*, in that

that I have *forsaken* thee *O God*, and that thou hast *forsaken* me.
Woe unto mee rebellious *wretch*, for thus doing.

See and consider, *O Lord*, how *vile* I am *become*, for my *Soule* abhorreth to *live*.

I have roared for the disquietnesse of my heart. Psal. 38. 8.

And what shall I now say, or wherein shall I open my mouth? what shall I answere, seeing I have done these things? Iob.

Miserable man that I am, who shall deliver me out of this body of death? Rom. 7. 24.

When I have not what I can further say or doe, this only remayneth, this is my last 2 Chr. 20. 12.

refuge,

refuge that I direct mine eyes to thee.

Psal. 130. Out of the deepe have I called to thee, O Lord: Lord heare my voyce.

If thou Lord shouldest be extreame to marke what is done amisse, O Lord who may abide it?

Enter not into judgement with thy Servant, O Lord, for in thy sight shall no man living be justified.

Wherefore O Lord,
I appeale *from Thee*,
to Thee:
From *Thee*, a Iust *Iudge*,
To *Thee* a merciful *Father*.
From the *Throne* of thy *Iustice*,
To the *Seate* of thy *Mercy*.
O Lord, be pleased to admit

mit of this *appeale*.
If thou doe not, *I perish*.
And O Lord, carest thou not if I perish?
who wouldest have all to bee saved, none to perish.

Mat. 8. 25.
1. Tim. 2. 4.
2. Pet. 3. 9.

I am thine, O save me.
Despise not the worke of thy hands.
who hatest nothing which thou hast made.
I am thy Servant and sonne of thy handmaid.
Thy Name is called on by us.
Thou art not ashamed to bee called our Lord.
I am the *price* of thy *Sons bloud.*
O spare thy *workemanship*, thy *Childe*, thy *Name*, the *price* of thy *Sons bloud*.

Psal. 119. 94. 138. 8.
Wisd. 11. 24.
Ps. 116. 15.
Dan 9. 19.
Heb. 11. 16.

But

2
Ioh. 9. 30. But I am a *sinner*, and *God heareth not sinners.*

Yet I pray thee remember of what I am made,

Psal. 78. 40. *that I am but flesh, and a winde that passeth away and commeth not againe.*

Take notice of the *matter* of which I am *made.*

103. 14. Remember *that I am but dust.*

Frayle Flesh.
Light Wind.
Loose Dust.

Iob 13. 25. And wilt thou O Lord, *breake a leafe driven with the winde to and fro? and wilt thou pursue dry stubble?*

3
1. Pet. 5. 6. Behold, *O Lord*, though I haue sinned, yet *I humble my selfe under thy mighty hand.*

Spare

Spare the *humble* and *contrite*.

David spared *Shemei* that *railed on him*. And *David* was *a man according to thine owne heart*. — 2. Sam. 19. 19. / 1. Sam. 13. 14.

Therefore doe thou *spare* mee.

Ahab King of *Israel*, forgave the King of *Syria* his offence, *upon his humiliation*. — 1. King. 20. 31.

Was there ever *King* of *Israel* more *mercifull* than thou?

Thou forgavest the same *Ahab* (*who had sold himselfe to sinne*) when hee *humbled* himselfe. — 1 King. 21. 29.

Spare me also I beseech thee.

O Lord, how long wilt thou bee angry with thy Servant — Psal. 80. 4.

vant which prayeth.

Iob. 31. 3. Surely Lord *I hide not my sinnes like Adam, but confesse them.*

1. Cor. 11. 31. Behold *I iudge my selfe.*

2 Cor. 7. 11. Accept *O Lord*, the Sacrifice, Of a troubled Spirit,
A contrite heart.
A grieved Soule.
A wounded Conscience.
Though I have sinned against thee.

4 It hath ever been thy *Practice* to be *mercifull.*

Psal. 22. 4. *Our fathers trusted in thee, they trusted and were not confounded.*

25. 6. Thy mercies *have been ever of old.*

89. 49. *Lord where are thy former loving*

loving kindnesses?

Looke at the Generations of old, and see, did ever any trust in the Lord and was confounded, or whom did hee ever despise that called upon him? Syr. 2. 10.

It is due by thy *Promise.* 5

Remember thy word unto thy Servant; upon which, thou hast caused me to hope. Ps. 119. 49.

Let thy mercy come unto mee O Lord: even thy Salvation, according to thy word. 41.

God hath promised, which cannot lye. Tit. 1. 2.

He is a God of Truth. Psal 31. 6.

And confirmed it with an Oath. which promise the unbelieefe of men cannot make void. Heb. 6. 17. Rom. 3. 3.

If we beleeve not, yet he abideth 2. Tim. 2. 13.

abideth faithfull, he cannot deny himselfe.

6 There will arise no Benefit by my destruction.

Psal.30. 9. For what profit is there in my blood, if I goe downe into the Pit?

6. 5. For in death is no remembrance of thee, and in the Grave who shall give thee thankes?

88. 10. wilt thou shew wonders to the Dead? or shall the Dead arise and praise thee?

Psal.88.11. Shall thy Loving kindnesse bee declared in the Grave, or thy faithfulnesse in destruction?

Esa.38. 18. The Grave cannot praise thee, Death cannot celebrate thee: The living, the living, he shall praise thee.

I

I will not dye but live, and declare the workes of the Lord.	Ps. 118.17.
O taste and see how gracious the Lord is, blessed is the man that trusteth in him.	Psal. 34. 8. 1. Pet. 2. 3.
Thy mercies, *O Lord,* are *Sweet.*	Psal. 119. 2.
Comfortable.	94. 19.
Better then life.	63. 4.
Many. A multitude of thē,	5. 7.
Plentifull.	51. 1.
Tender.	130. 6.
Superabundant.	Luc. 1. 78.
Wonderfull.	Rom. 5. 20.
Infinite.	1. Tim. 1. 14.
Great.	Psal. 17. 7.
Broad. From the East to the West.	71. 13.
Long.	86. 5.
Deepe.	119. 156.
High, { *To the Heavens.*	103. 11.
{ *Above the Heavens.*	Eph. 3. 18.
	89.
	Psal. 36. 5.
	108. 4.

Past

Psal. 25. 5.	*Past Knowledge.*
103. 17.	*Eternall. Of old.*
136.	*For ever.*
89. 2.	
79. 9.	*Preventing.*
23. 6.	*Following.*
32. 11.	*Compassing.*
103. 13.	*Pardoning.*
4.	*Crowning.*
145. 9.	*Over all thy workes.*
Rom. 5. 20.	*Our sinnes.*
Ia. 2. 13.	*Thy Iustice.*
2. Cor. 1. 3.	*Thou art the Father of mercies.*

I

Thou art Patient and slow to anger.

Wisd. 11. 23.	*Thou winkest at the sinnes of men, because they should repent.*
Ps. 95. 10.	*Sparing thy people forty yeeres.*
78. 39.	*Many times thou didst*

turne

turne thy wrath away, and wouldst not suffer thy whole displeasure to arise.

It is thy mercy, that we are not consumed. Lam. 3.22.

Gentle in correcting, insomuch as thy *Iustice* is not without *mercy*. 2

I will visit their offences with the rod, and their sinne with scourges, nevertheless my loving kindnesse will I not utterly take from him. Ps. 89. 32. 33.

He hath not deals with us after our sinnes. 103. 10.

How shall I smite thee O Ephraim? Hos. 11. 8.

Placable and easy to be pacified. 3

Hee will not alway be chiding: neither keepeth he his anger for ever. 103. 9.

His

Pſ. 30. 5. *His wrath endureth but the twinkling of an eye.*

Eſa. 54. 7. *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.*

Abac. 3. 2. *In anger bee remembreth mercy.*

2. Sam. 12. 13. David ſaid *I have ſinned againſt the Lord.* And Nathan ſaid to David, *The Lord hath alſo put away thy ſinne, thou ſhalt not dye.*

Eſa. 30. 18. *The Lord waiteth to be gracious unto us.*

4

Compaſſionate.

Luc. 1. 78. Thy *Compaſſions* are called *bowels of mercy.*

Pſ. 106. 43. Mat. 5. 32. *When thou didſt ſee the miſery of thy people, thou hadſt compaſſion on them.*

18. 27. Then the Lord of the ſer-

vant

vant moved with compassion, loosed him, and forgave him the debt.

Not only ready to forgive, but profuse in mercy. 5

With thee is plenteous Redemption. Psal. 130. 7.

The father of the *Prodigall*, not only *pardoned* him, but *put on him the best Robe*, and *a Ring*, and *killed the fat Calfe for him.* Luc. 15. 22.

Hee will have joy in Heaven, for a sinner repenting. 7

Thy pardon extendeth, not only to *small*, but *great* sinnes and sinners. 6

Such as *Peter*, *who forsware thee.* Luc. 26. 74.

Paul, *who blaspheméd thee.* 1 Tim. 1. 13.

Luc. 23. 43. The Theefe on the Crosse.
Ioh. 8. The Adultereſſe.
Luc. 7. 36. Mary Magdalen.
Ier. 3. 1. They ſay, if a man put away his Wife, and ſhe goe from him, and become another mans, ſhall hee returne unto her againe, ſhall not the Land be greatly polluted? But thou haſt played the harlot with many Lovers, yet returne againe to me ſaith the Lord.
Luc. 6. 35. He is kinde to the unthankfull and evill.

7 But all theſe are recapitulated, and ſummed up in Chriſt Ieſus.
1. Pet. 1. 4. In whom hee hath given us great and precious promiſes.
2. Cor. 1. 19. And in whom all the promiſes of God are Yea, and Amen.
Ioh. 16. 23. In naming of whom it will be ſufficient. Ieſ

Iesus thou Sonne of David, have mercy on me. Mat. 15.22

Which name Iesus *was given unto him, because he saveth us from our sinnes.* Mat. 1.21.

Lord, doe not so earnestly marke our sins, as that thereby thou forget thine owne Name. S. Augst.

Thou Sonne of David, (*who forgave Shemei his sworne enemy reviling him.*) 2 Sam. 19.

Forgive me.

O Christ heare me.

Intercede for me.

Make thy *Father* propitious to me.

Say unto my soule, *I am thy salvation.* Psal. 35.3.

Let not thy Apostle comfort me invaine, when he saith: *This is a faithfull saying, and worthy of all acceptation,* 1 Tim. 1.15

tation, that Iesus Christ came into the world to save sinners.

Rom. 5. 20. Where sinne hath abounded, there grace hath super-abounded.

11. 32. God hath concluded all under sinne, that he might have mercy upon all.

5. 10. When wee were Gods enemies, wee were reconciled to him by the death of his Sonne.

Let not another of thy Apostles say in vaine.

1 Pet. 3. 18 Christ once suffered for sinne, the just for the unjust, that hee might bring us to God.

Let not the third.

Ism. 2. 13. Mercy rejoyceth above judgment.

Let not the fourth.

1 Ioh. 2. 1. If any man sinne, wee have an Advocate with the Father Christ

Christ, Jesus the righteous. And he is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world. 1 Ioh. 2. 2.

Let not thine owne *Words* be spoken in *vaine*.

Come unto me all yee that labour and are heavy laden, and I will give you rest. Mat. 11. 28

I came not to call the righteous, but sinners to repentance. Luc. 5. 32.

I came not to judge the world, but to save it. Ioh. 12. 47

These things are not, cannot be spoken in *vaine*.

Wherefore in the multitude of the sorrowes that are in my heart, thy comforts, O Lord, have refreshed my soule. Psal. 94. 19

Let us therefore come boldly to the Throne of grace, that Heb. 4. 16.

me may obtaine mercy, and finde grace to helpe in time of neede.

Which I beseech thee to grant me.

For thy great and many mercies.

Thy *Names* sake.

The *Glory* of thy Name

Thy *promise* sake.

Thy *practise* sake.

My *misery*.

My *infirmity*.

Even for thy Sonne *Iesus Christs* sake.

The seven penitentiall Psalmes paraphrased.

Psalme 6.

1

O *Lord* my God, *rebuke mee not*, I beseech thee, *in thy* fierce *indignation* against my sinnes, either in this life, or at the day of judgement, *neither chasten* or correct *me in thy hot displeasure*, by condemning mee to eternall death.

2 *Have mercy* and compassion *upon me*, according to thy accustomed good-

neſſe, *O Lord, for I am weake* & frail by nature; ſtrengthen me therefore by thy grace, *O Lord*, and *heale me* by curing the infirmities of my ſoule, *for* they are multiplied ſo greatly upon mee, that *my bones*, and all my inward parts *are vexed* and diſquieted with the remembrance of them.

3 *My* ſinfull *ſoule*, conſidering my manifold offences, & trembling at the thought of thy juſt anger againſt them, *is alſo* (like as is my fleſh) *ſore troubled*, and almoſt at the point of deſperation: *but thou, O Lord*, that deſireſt not the death of a ſinner, *how long* will it be ere thou looke upon me, & bring me out of this miſery. 4 *Re-*

4 *Returne* from the rigour of thy justice, *O Lord*, to the sweetnesse of thy mercy, *and deliver my soule* from the bondage of sin: *O Lord save me* from the assaults of the Devill, not for any merits of mine, but *for thy mercies sake*, in Christ Iesus my Saviour.

5 *For in death there is no remembrance of thee*, to praise and glorifie thy Name: *and who*, surely none there is that *shall give thee thankes*, or celebrate thy goodnes *in the grave* of Hell, where nothing is to bee heard but weeping, gnashing of teeth, and blasphemies.

6 *I am weary* and faint, *with my groaning* and sighing

ing for my transgressions, *every night*, when I should take my rest, *I washe my bed*, weeping for them, *and I water my couch*, the place of my rest, *with my teares* of unfained repentance.

7 *Mine eye* of reason and understanding *is consumed* & groweth weake, *because of* the *griefe* I take, fearing thy Iudgements: yea, *it waxeth Old*, and I continue in sinne, *because of* the united forces of *all mine enemies*, the World, the Flesh, and the Devill.

8 *Depart* therefore *from mee all yee* mine enemies, which are and have beene the *workers* and causers *of* mine *iniquity*, by your tentations and evill exam-

examples; for henceforth I will have no more to doe with you; *for* my conscience assureth me, that *the Lord*, of his infinite goodnesse, *hath heard* and pitied *the voyce of my weeping*: & therefore I should be unthankfull to him, to returne to those sinnes which hee in his mercy hath forgiven.

9 *The Lord*, I cannot repeat it too often, *hath* graciously *heard my* earnest *supplication* for the pardon of my sinnes, and he *the Lord*, plentifull in pity, hath not only now, but *will* also hereafter *receive my prayer*, whensoever I call faithfully upon him.

10 *Let*

10 *Let all mine enemies* therfore, who have sought my destruction, *bee ashamed* at my conversion, *and be sore vexed* and troubled at the consideration of Gods judgements. *Let them* no longer delay, but repent and *returne* to the Lord, *and be ashamed*, that they have so long deferred their conversion, and *suddenly*, without any longer delay, make their peace with him by unfeigned repentance.

Glory be to the Father, &c.

Psalme 32.

2 BLessed *is he* in this life, in assured hope, and thrice

thrice blessed, in full and perfect fruition in the life to come, *whose transgression*, by Gods mercy, *is forgiven*, in respect of the offence: *and whose sinne*, by the imputation of Christs righteousnesse, *is so covered* in this World, that it bee not laid open at the day of Iudgement, in respect of the punishment: 2 *Blessed* and happy *is the man, unto whom*, in regard either of offence or punishment, *the Lord*, accepting the merits of Christ, *imputeth no sinne*, but giveth so ample a remission of them, that hee taketh no notice of any sinne in him: *and in whose Spirit*, as well as outward show,

is

is no guile, but penitently, without hypocrisie, bewaileth his offences.

3 *When I* my selfe (I speake by experience) *kept silence*, dissembling and covering my sinnes, wherewith my conscience was oppressed, *my bones*, and inward parts, *waxed old* and feeble *through my roaring*, which God regarded not, though I cryed *all the day long*, and that because I confessed not my sinnes aright unto him.

4 *For day and night*, continually, *thy* hand *hand* of affliction *was heavy upon me*, to punish my obstinacy, and to reduce mee to repentance; *and* by reason thereof, *my moisture*

and

and vigor which I formerly had, *is turned* like *to the drought of Summer*, and is almost withered and dried up.

5 *My sinne* therefore, at the last (being thus handled by thee) did *I* resolve to *acknowledge unto thee*, in contrition of soule, *and mine iniquity*, which I formerly concealed, *I have not* any longer *hid*, but humbly confessed unto thee.

6 *I* further *said* within my selfe, when thy grace began to worke in me, that *I will* no longer continue in my rebellion, but penitently *confesse* all *my transgressions*, and iniquity *unto the Lord*, gracious

ous and merciſull: and I had no ſooner done it, but thou (of thy wonted compaſſion) forgaveſt the iniquity, & puniſhment of my ſin, committed againſt thee.

7. For this remiſſion of ſinne, as it was neceſſary for mee to pray for it, ſo ſhall every one, of what condition ſoever, that is godly, (for the juſt alſo fall) pray unto thee, O Lord, in a time when thou maieſt bee found, in a fit ſeaſon. But in the greateſt danger of Floods, and ſwelling of the great waters of afflictions, God will ſo preſerve the juſt man, that they ſhall not have power to come nigh unto him, to oppreſſe or overwhelme him.

8 *Thou*, O God, *art my hiding place*, and refuge in all tribulations, *thou* (for in none other will I trust) *shalt preserve mee* by thy power, *from trouble* and adversity. *Thou shalt compasse me about with* thy mercy, and I will sing unto thee *Songs of* praise for my *deliverance.*

9 *I will instruct thee* (saith God) O man, if thou wilt be ruled by mee, *and teach thee in the way* of righteousnesse, *which thou shalt walke* in without erring. *I will guide thee* in the right way *with mine eye* of providence, that no evill shall happen unto thee.

10 *Be ye not* therefore, O foolish men (since I am so

ſo careful over you) without reaſon, *as the* unruly *Horſe and* dull *Mule, which have no underſtanding*, to bridle their head-ſtrong deſires: *whoſe* hard *mouth muſt be held in* with ſtrong hand, and *with bit and bridle*, and you with tribulations and afflictions: if you bee rebellious, then (as they muſt be held in, *leſt they come neere thee*, and fall upon their rider, or kicke at them, ſo) ſhall you be forced by adverſity, to know your ſelves, for oppoſing God your Creator.

11 *Many ſorrowes* either in this world, or torments in the world to come, *ſhall be to the* obſtinate and unrepen-

repentant *wicked: but hee that* with his whole heart dependeth on, and *trusteth in the Lord* his God, the *Mercy* of God *shall compasse* and defend *him on every side*, from all dangers.

12 *Be glad* then, O yee servants of the most high, *in the* salvation of the *Lord*, and not in your owne strength, *and rejoyce* in fervency of spirit, *yee* that are *just* and righteous: *shout for joy*, in the comfort of a good conscience, *all yee that are upright in heart*. For that the Lord is gracious to those that love him, and hath delight in the prosperity of his Servants.

Glory be to the Father, &c.

Psalme

Psalme 38.

3 O *Lord*, I doe not altogether decline from, and refuse thy corrections; only this I require of thee, that thou *rebuke mee not in thy fierce wrath*, by condemning mee with the reprobate: *neither chasten mee*, poore sinner, too severely, by the extraordinary afflictions of this life, or *in thy hot displeasure*.

2 *For* it is not without cause, that I should thus deprecate thine anger, for *thine arrowes* of griefe and anguish *sticke fast in mee*, and are sore upon me already, *and thy hand* of pre-

sent

lone affliction *presseth* and and troubleth *mefore*.

3 *There is no soundnesse* nor health *in my flesh, because of* the vehemency of *thine anger* against me: *Neither is there any rest* or quiet *in my bones* and inward parts, when I consider that thy displeasure ariseth toward mee, *because of* the grievousnesse of *my sinne*.

4 *For* (having recollected my thoughts) I find that *mine iniquities* (which hitherto I regarded not) are so many, that they *are gone over my head*, they are past my understanding, for quantity and quality, and *as a heavy burthen*, for the weight of them, *they are* become *too heavy for me*

to

to heare any longer: they presse me downe so much, that I cannot looke up to Heaven, or heavenly things.

5 *My wounds*, which sin hath made in my conscience, *stinke* in thy nostrils O God, *and* they *are* so abominable that now they *corrupt*, & putrifie in mine owne sight: and all this is come upon me, *because of my foolishnesse*, that have let them goe so long unsearched (unrepented of) that they are almost past cure or remedy.

6 *I am troubled* notwithstanding, that I have so long put off my conversion, *I am bowed* and pressed *downe*, with the waight of my

my transgressions, and am humbled in soule for them *greatly*, and crave pardon for them. *I goe mourning* and grieving *all the day long*, bewailing the former time of my life misspent.

7 *For my loines are filled*, and infected *with a loathsome disease* of carnall concupiscence: *and there is no soundnesse* nor goodnesse at all *in my flesh*, for that it rebelleth against the Spirit.

8 *I am feeble* in body, *and sore broken* in minde, in so much that considering with my selfe, how grievously I have offended thee, *I have roared* and cryed bitterly, *by reason of the dis-*

disquietnesse of my heart: O Lord, therefore forgive my offences.

9 *Lord*, who knowest all things, and dost search into the hearts of all men, *all my desire* to be reconciled to thee, and to leade a new life *is before thee*, thou knowest it, *and my groaning* and earnest Prayer mingled with sighes and teares, *is not hid from thee*, but (I hope) is ascended into thy presence.

10 *My heart*, which hath lost the peace of conscience, *panteth* with feare of thy Iudgements, *my* wonted *strength faileth me*, and I am growne weake: *as for the light of mine* inward *eyes*, wherwith I was wont to

to discerne good from evill, *it is also* dim, and *gone from me*, and I am become like to them that walke in darkenesse.

11 *My lovers, and* those which I tooke for *friends*, because they see me goe about to forsake my evill courses, *stand aloofe off from my sore*, and in stead of giving me comfort, become mine adversaries: *and my kinsmen*, who in my prosperity fawned on mee, now *stand a farre off*, and leave me comfortlesse.

12 *They also* of mine enemies, *that seeke after* the ruine of *my life*, and eternall happinesse, *lay snares* and tentations *for mee: and they that seeke my*

hurt, in bereaving mee of my good name, *speake mischievous* and false *things* to my reproach, *and imagine deceit*, how to divert mee from the right way, *all the day long*.

13 *But, I*, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved my selfe to them *as a deafe man*, giving no care to their allurements, and made as though I *heard* them *not: and I was* in my behaviour to them, *as a dumbe man*, that knew not how to speake, and *that opened not his mouth*.

14 *Thus* carefull *was I*, lest mine enemies should entrap

entrap mee, and I continued ſtill, *as a man that heareth not*, nor is mooved with their tentations: *and in whoſe mouth* (notwithſtanding their evill deeds to me) *are no reproofes.*

15 *For in thee, O Lord,* (let them doe what they can) *doe I hope*, and put my confidence, that *thou wilt* keepe thy promiſe, and *heare* mee, when I call upon thee, *O Lord my God* and Saviour.

16 *For I ſaid* in my prayer to thee, heare mee, O Lord, *leſt* if thou forſake me, *they ſhould reioyce* and triumph *over me*, for *when*, and as ſoone as *my foot* of faith *ſlippeth* never ſo little by infirmity, *they* preſently

sently imagine, that thou hast forsaken me, & *magnifie themselves* as though they had obtained a great victory *against me*.

17 *For I* cannot marvell, that they should so do, considering that when I feele the weight of my sinnes, I my selfe *am ready to halt* and despaire: *and* the reason of *my sorrow is*, because thy Iudgements are ever *before mee*, and in my thoughts.

18 *For* remedy whereof, *I will declare*, and confesse to thee, O Lord, in the bitternes of my soule *my iniquity*, and take revenge of my selfe for it: yea *I will be* (as long as I live) heartily *sorry*, and much

much grieved *for my sinne* past, though it be forgiven.

19 *But mine enemies* thinke not of forsaking their wayes, they *are lively* and merry, & cry peace, peace, to their soules: and *they are strong* to doe evill: *and they* also *that hate mee* (because they see my conversion) *wrongfully*, and without cause, *are multiplied* and exceedingly increased.

20 *They also that* unthankefully *render evill* to me, *for* the *good* which I have done unto them, *are* also become *mine adversaries*, and doe unto mee all the mischiefe they can, and why? *because* they

perceive my converſion, and that I *follow* and love, *the thing that good is*, which they hate.

21 *Forſake me not*, either in tentation or tribulation, though they perſecute me, *O Lord*, the author of my ſalvation: *O my God*, whom I deſire to ſerve, *be not farre from me*, by withdrawing thy grace from mee.

22 *Make haſt* (leſt I faint under the burden of my ſinnes) *to helpe mee*, againſt my enemies, *O Lord*, who art my onely ſtay in this life, and *my Salvation* in the life to come.

Glory be to the Father, &c.

Pſalme

Psalme 51.

4

HAve mercy upon me miserable sinner, O God, ful of mercy and compassion, *according to thy loving* and infinite *kindnesse*, to the sons of men: and as my sinnes are infinite, so *according to the multitude of thy tender mercies*, which thou hast euer shewed to penitent sinners, *blot out* of the booke of thy remembrance, *my* innumerable *transgressions*.

2 *Wash mee throughly*, with the Blood of thy deare Sonne, *from mine iniquitie*, whereby I have so often offended thy Ma-

fty: *and cleanse me*, in the fountaine of thy mercies, *from my sinne*, whereby I have also offended my Neighbour.

3 *For* behold, O Lord, *I* hide not, nor excuse, but in the bitter teares of repentance *acknowledge* and confesse, *my* horrible *transgressions* against thee: *and my* grievous *sinne*, in which I did for a time take delight, is growne odious to me, and *is ever before me* in remorse of conscience.

4 *Against thee*, most mercifull Father, *onely*, *have I sinned*, *and* though I were ashamed to commit sinne in the sight of men, yet I have *done this* great *evill in thy* all-seeing sight:

ſight: yet, O Lord, be mercifull to mee, and pardon it, *that thou mighteſt bee juſtified*, and found true and faithfull, *when thou ſpeakeſt* (as thou haſt often done) of mercy and forgiveneſſe to the penitent, *and bee cleare* from the imputation of injuſtice, *when thou art* arrogantly and falſely *judged* for ſeverity, thy puniſhments being juſt, though the eyes of our underſtanding, bee not ſo cleare, as to perceive the juſtice of them.

5 *Behold*, O Lord, that *I*, as all mankinde, *was ſhapen in* the *iniquity* of originall ſinne, from which fountaine, ſpringeth my miſery: *and in ſinne*, and

concupiſcence, *did my mother conceive mee*, from whence, groweth the infirmity of my fleſh.

6 *Behold* alſo, O Lord, I know, that *thou deſireſt Truth*, Faith, and integrity, *in the inward parts* of my conſcience: *and in the hidden parts* of me (my ſoule) *Thou ſhalt make me*, by the illumination of thy Holy Spirit, *to know wiſedome*, to eternall life.

7 *Purge mee*, leprous ſinner, *with* ſpirituall *Hyſope*, the blood of thy Son, in ſteade of the Hyſope, which was wont to cleanſe the leprous, in the law: *and* by that blood, *I ſhall be clean*, and purified, from the leproſie of ſinne: *waſh mee*,

mee, in the fountaine of Grace, *and* then, by the teares of repentance, and the merits of my Saviour, *I shalbe whiter*, in thy sight, *than Snow*.

8 *Make me* poore wretch *to heare*, and sensibly feele the *ioy* and comfort, of remission of my sinnes: *and* let mee finde *gladnesse* in the promise of life eternal *that the* Spirituall *bones* of my soule, *which thou hast broken* with tentations & afflictions, *may rejoyce*, and give thee thankes and praise.

9 *Hide* and turne away *thy face*, and wrathfull countenance, *from my sins*, lay thē not to my charge: *and blot out* of thy Register *all*

all mine iniquities that they never appeare to condemn me.

Create a new forme *in mee* (polluted sinner) *a clean* and pure *heart, O God*, the Creator of all things, *and renew*, by thy Grace, *a right* and sanctified *Spirit within me.*

11 *Cast me not away*, into the pit of desperation, by debarring mee *from thy presence*, where (onely) is fulnesse of joy: *and take not* for ever, *thy Holy Spirit* of comfort *from me.*

12 *Restore unto me* rather *the* unspeakeable *joy of thy Salvation* in CHRIST IESVS which they feele in their consciences, to whom thou remitest their sinnes:

sinnes: *and* when I am reinstated in thy favour, *uphold* and keepe *mee*, from falling againe, *with thy free*, powerfull, and saving *Spirit*.

13 *Then*, even when I shall be restored, *I will*, by word of exhortation, and example of conversation, *teach transgressors*, how they shall keepe *thy wayes* and Commandements: *and* by that meanes (thy Grace assisting) they, which now are *sinners*, shal forsake their wickednesse, and *shall bee* truely *converted to thee*.

14 *Deliver me*, and quit me, from my former bloody offences, and keepe me henceforth, *from blood guiltinesse*,

tineſſe, and carnall corruptions, *O God*, my protector: *Thou God*, which art my Redeemer, and Author *of my Salvation*: *and* all the dayes of my life, *my tongue*, for joy thereof *ſhall ſing* unto thee, and that *aloud*, and cheerfully: and praiſe thy Name, by extolling *of thy righteouſneſſe*, who doſt juſtifie ſinners, and art mercifull to the penitent.

15 *O Lord*, who giveſt wiſedome to the ſimple, *Open thou my lips*, which are cloſed by ſinne, from doing any ſervice unto thee: *and* then, with boldneſſe, *my mouth ſhall* utter, and *ſhew forth thy praiſe*: for to thee alone, belongeth all

all Honour and Glory.

16 *For thou* O God, *deſireſt not*, that I ſhould offer the *Sacrifice* of Goates and Calves, to expiate my offences, *elſe would I* willingly *give it*, and lay it on thy Altar: *but thou* (having by ſending thy Son CHRIST IESVS, abrogated the Ceremonies of the Law) *delighteſt not* any longer, *in burnt offerings*, but in obedience to thy Commandements.

17 *The Sacrifices* accepted *of God*, and whereby we are in Chriſt reconciled to him, *are a broken* and humble *Spirit*, dejected with the ſight of ſinne: *a broken and contrite heart*, truely mortified and re-

pen-

pentant, *O God, thou* hast promiſed, that thou *wilt not deſpiſe*, but lovingly accept.

18 *Doe good*, O God, *in thy good pleaſure*, and bee favourable and gracious *unto Sion*, thy Catholicke Church: *Build thou*, upon a ſure foundation of Religion, and eſtabliſh the hearts of thy Saints, and Servants, *the walls of thy* Church *Ieruſalem*.

19 *Then ſhalt thou*, in Chriſt Jeſus *bee pleaſed* with us, and *with the Sacrifices of Righteouſneſſe*, in thy Congregation. And *with burnt Offerings and Oblations* of our hearts. *Then ſhall they*, thy Servants thus eſtabliſhed, *offer Bullockes*,

lockes, the Sacrifice of praiſe, *upon thine Altar*, in thy preſence, to the honour of thy moſt holy Name. *Glory bee to the Father, &c.*

Pſalme 102.

5

HEare *my Prayer*, which in the bitterneſſe of my ſoule, I make to thee, *O Lord*, whoſe mercy is the Sanctuary of diſtreſſed ſinners: *and let* nothing ſtand betweene that mercy and mee, which may hinder *my cry* to *come to thee.*

2 *Hide not thy face*, turne not

not away thy countenance *from me*, as if thou wert offended at me, but rather, *in the day* of adversity, *when I am in trouble* and sorrow, *encline thine eare* of pity *unto mee*, and that right soone, and *speedily*.

3 *For my daies*, which I have mis-spent, *are consumed away like smoke*, which for want of substance, resolveth to nothing, *and my bones*, which by my broken spirit, are dryed up, *are burnt up as a fire-brand*.

4 *My heart is* dejected, and *smitten* with the thought of thy Iustice, *and* it is *withered*, with remembrance of thy Iudgements, *like grasse*, without juyce

juyce or ſap: *ſo that* in this anguiſh of ſoule, *I forget*, and loath *to eate my bread.*

5 *By reaſon of the* grievous *voyce of my groaning*, ſighes, and teares, I am ſo conſumed away, that *my bones*, for want of fleſh, *cleave to my skinne*, and I am nothing but skin and bone.

6 *I am* (for ſhame that I have offended thee) *become* in condition, *like a Pellican*, that liveth ſolitarily *in the wilderneſſe*: and *I am like an Owle*, not daring to bee ſeene, but *that* avoideth the light, & *is* continually, *in the deſart*, ſhunning the company of other birds.

7 *I*

7 *I watch*, and sleepe not, for the thought of my sinnes, *and am as a Sparrow*, that caring for no company, sitteth *alone*, making grievous lamentation, in a mournefull note, *upon the house top.*

8 *Mine enemies*, seeing me thus penitent, *reproach mee*, with approbrious speeches, *all the day* continually deriding me: *and they that* (while I was their companion in sinne) applauded me, *are* upon my conversion *mad against me*, and do combine, & *are sworn* to doe me mischiefe, and to that end, set themselves *against me.*

9 *For* this cause, taking no pleasure in this world

I

I have eaten aſhes, and fed upon courſe meate, *like* as if it were fine *bread* and dainty fare: *and* I have *mingled my drinke with* teares, *weeping* and lamenting for my ſinnes.

10 *Becauſe of thine indignation* at me for them, *and thy wrath* againſt my life paſt, all this evill and more hath befallen mee: *for thou haſt lifted me up* very high, *and* from thence haſt *caſt me downe*, that my fall might be the greater.

11 *My dayes* few and evill, *are* paſſed *like a ſhadow* upon a Sun-diall, *that declineth* toward the evening: *and I* that lately ſeemed to flouriſh, *am withered*, and dryed up, *like graſſe* with-

without sap, for want of thy comfort.

12 *But thou, O Lord,* which wert and art, shalt continue immutable, and *shalt endure for ever,* while all transitory things passe, and come to nothing: *and thy* glorious workes, shall be had in *remembrance, unto all generations,* even unto the end of the world.

13 *Thou,* O Lord, who seemest to men to sleepe, *shalt arise* in thy strength, *and have mercy* and compassion *upon Sion,* thy Church militant, now oppressed, with the tyranny of Antichrist: *for the time to* looke upon her, and *favour her,* is at hand, *yea the set time,* which thou hast

haſt decreed for her deliverance, *it*, or will not bee long ere it come.

14 *For* they which bee *thy* true and faithfull *Servants take pleaſure* and delight *in her ſtones* (their fellow Servants) and are glad when they ſee them proſper: *and favour*, and pity, *the* very *duſt* and ruines *thereof*, when they ſee them under perſecution.

15 *So*, that when they ſhall bee delivered from their miſery, *the* very *heathen ſhall feare* and tremble at *the Name of the Lord* and be converted to him: *and all the Kings* and Potentates *of the earth*, which now oppoſe the Truth, ſhall acknowledge thee,

O

O Lord, to bee King of Kings, and Lord of Lords and be afraid, at the greatnesse of *thy Glory* and Majesty.

16 *When the Lord*, by his almighty power, *shall build up Sion, and* repaire the ruines of his Church, *he shall* then, to the confusion of his enemies, *appeare in his glory*, which they shall not bee able to endure.

17 *He will* then in mercy *regard*, and hearken to *the prayer of* his poore servants, and *the destitute* of his help: *and not* any longer seem to turne away his face from them, nor *despise their prayer*, and earnest supplications.

18 *This*

18 *This* mercy of his, *ſhall* then *be* recorded, and *written*, as a remembrance, *for the generations to come*, even to the end of the world, which ſhal attempt the like againſt his church: *and the people*, yet unborne, *that ſhall* ſucceed and *bee created*, in ages to come, *ſhall praiſe*, and magnifie *the Lord*, which only doth marveilous things.

19 *For he hath* in mercy by ſending his Sonne Chriſt Ieſus, *looked downe from the height of his Sanctuary*, his holy place: even *from Heaven*, his Fathers boſome, *did the Lord* Ieſus *behold the earth*, and had compaſſion upon all the Sonnes of men.

20 *To heare* and pity *the groaning of the prisoners*, such as did groane under the burden of the law, and *to loose*, and set at liberty by his passion and intercession, *those* of the posterity of Adam, *that are appointed to* suffer *death*, for not fulfilling the same.

21 *To* the end, that they being so delivered, may *declare*, and shew the power, and *the Name of the Lord*, which is Iesus the Savior, *in Sion*, his Church: *and* magnifie and extoll *his praise*, *in Ierusalem*, his holy habitation.

22 *When* the faithfull *people*, which are yet dispersed over the face of the earth, *are gathered together*, and

and made one congregation, *and the Kingdomes of the earth*, which are yet in darkeneſſe, are inſtructed *to ſerve* thee, *the* only *Lord* of heaven and earth.

23 *Hee* even the Lord, in the time of this expectation, hath *weakened* and abated *my ſtrength*, ſo that I can doe no good of my ſelfe, *in the way* of this my earthly pilgrimage: *hee* hath *ſhortned* and cut off *my dayes*, by afflicting mee for my ſinne.

24 *I ſaid*, yet, in this weakneſſe and anguiſh of my ſoule, *O my God*, withdraw not now thy mercy from me, and *take mee not away* out of this world *in the midſt of my dayes*, in the

chief time of my ſtrength: as for *thy yeeres*, as they *are* from all eternity, ſo ſhall they endure, *throughout all generations*, even for ever.

25 *Of old*, at the beginning of time, *haſt thou* of thine owne power, *laid* and created *the Foundations of the earth*, the viſible world, and all things in it: *and the heavens* and firmament thereof, *are the* onely *work of thy* almighty *hands* and power.

26 *They*, even Heaven and earth, and all things in them *ſhall* paſſe away and *periſh*, from the forme they now have: *but thou*, O Lord, the creator of them *ſhalt endure* immutable. *Yea*, without all doubt

doubt, *all of them*, as thou haſt decreed *ſhall waxe old*, and conſume with age *like a garment* long worne, and *as a veſture* or garment *ſhalt thou*, by the ſound of the laſt trumpe, *change* and diſſolve *them, and they ſhall* yeeld to thy power, and *be changed*.

27 *But thou*, O Lord, *art the ſame*, alwayes unchangeable: *and thy yeeres*, being from all eternity, *ſhall have no end*, but continue for ever.

28 *The children*, and poſterity *of thy* faithfull *Servants*, begotten by the ſeeds-men of thy Word, *ſhall continue* in grace in this life: *and their* righteous *ſeed ſhall* ſtand faſt,

and *be eſtabliſhed* for ever, together with them in glory hereafter, and enjoy everlaſting happines *before thee* in thy bleſſed preſence.

Glory be to the Father, &c.

6 *Pſalme* 130.

OVt *of the depth* of tentations, dangers, and ſorrow for my ſinnes, wherein my Spirit is almoſt overwhelmed, *have I* by fervent prayer *cryed*, and called *unto thee, O Lord*, who onely art able to give me reliefe.

2 *Lord*, of thy mercy haſte thee, and *heare my*

voyce

voyce and petition, and deliver me from my miſery. O my God, *Let thine eares* of pity and compaſſion *be attentive to* conſider and well weigh *the* lamentable *voyce of my* humble *ſupplications*, & let not my prayer returne unpitied or unheard of thee.

3 *If thou Lord*, contrary to thy diſpoſition, *ſhouldeſt* bee ſo exact and extreme, as in the rigour of thy juſtice, to *marke* the *iniquities*, which wee by our naturall corruption dayly fall into, and puniſh us accordingly: *O* good *Lord, who?* none, not the moſt upright, *ſhall* be able to anſwer one for a thouſand, or *ſtand* before thee,

(without much horror) at thy Iudgement Seat.

4 *But*, for the comfort of poore wretched sinners, and to keepe us from utter desperation, we find it recorded by the holy Spirit, that *There is forgiveneſſe* of sinnes, and mercy towards sinners repenting, *with thee*, by Iesus Christ, who came to save them: and yet, this mercy of thine is tied with such conditions, *that thou* who also art Iust, *mayest be* also *feared*, lest thy lenity be abused.

5 *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *My sinfull*, but repentant *soule*, *doth* wait

wait to receive conſolation: *and in his word* (whereby hee promiſeth mercy to repentant ſinners) *doe I hope*, and place my whole confidence, becauſe I know, that he which hath promiſed is iuſt.

6 *My* ſinfull *Soule*, in this expectation, *waiteth for the Lord*, and tarrieth his good pleaſure to comfort it, *more* earneſtly *then they* that in a diſconſolate long night, *watch for the morning*: yea (I ſay it againe) *more* zealouſly, *then they that* are weary of the night, and *watch for the* light of the *morning*.

7 *Let Iſrael*, and all Gods faithfull people,

hope ſtill, and put their truſt *in the* goodneſſe of the *Lord:* and not without cauſe: *for with the Lord*, though he juſtly take vengeance on us for our ſins, yet *there is*, ever was, and will bee found, *mercy* towards penitent ſinners: *and with him*, by IESVS CHRIST, *is* not onely forgiveneſſe for a few ſinnes, but *plenteous redemption* from the captivity of the Devill and ſin.

8 *And hee*, even Ieſus Chriſt, by his merits and interceſſion, *ſhall redeeme* and ſave *Iſrael*, and each of his faithfull ſervants, *from all his iniquities*, & the puniſhment due for them

Glory be to the Father, &c.

Pſalme

Pſalme 143.

7

HEare *my* earneſt and humble *Prayer, O Lord,* which in miſery, I make unto thee, *Give eare,* and be not deafe *to my ſupplications,* in the time of my diſtreſſe: but *in thy faithfulneſſe* and truth, which endureth for ever, *anſwer mee, and* grant my petition which *I* make, not truſting in any merits of mine owne, but *in thy righteouſneſſe.*

2 *And* my further petition to thee is, that thou *enter not into* the throne of thy *Iudgemene,* by ſtrictly examining my miſdeeds, and dealing rigorouſly *with*

with me *thy* poore *Servant*, who hath miſ-ſpent his talent: *for in thy* all-ſeeing *ſight, ſhall no man living* in this vale of miſery, *bee juſtified* or found innocent.

3 *For the* old *enemy* of mankind, the Devill, *hath* by his malice *perſecuted*, and ſought to entrap *my ſoule*, to ſeparate it from the love of thee: *hee hath ſmitten*, and caſt *my life* & ſoule *downe to the ground*, and filled me full of earthly deſires, *hee hath made*, and cauſed *me to dwell*, and take pleaſure *in* the *darkneſſe* of my ſinnes, *as thoſe that* are without ſenſe, and *have beene long dead*.

4 *Therefore*, O Lord, conſidering my diſperate eſtate,

estate, *is my spirit overwhelmed* with griefe *within me*, and *my heart* is disquieted *within me*, and *is* also *desolate* and sore troubled.

5 *I* yet, in the midst of the sorrowes that are in my heart, doe *remember* what I have read and heard, what thou hast done in *the dayes of old*, how that thou hast been gracious to the penitent, severe against the unrepentant sinner. *I meditate* also *on all thy workes*, but especially on that of thy mercy, and *I muse*, and exercise my selfe in contemplating *on the worke of thy hands*, admiring thy Power, and Wisdome, in the creation of all things.

6 *I*

6 *I ſtretch forth*, and lift up *my hands* in my prayers *unto thee*, O Lord: *my ſoule* (which is dry for want of the deaw of thy grace) *thirſteth after thee*, for the water of life, *as a thirſty land*, in a time of drought.

7 *Heare me*, and anſwer mee *ſpeedily*, delay not, *O Lord*, for *my Spirit* waxeth faint, and *faileth me* in my devotion: Oh *hide not thy face* and loving countenance *from mee* miſerable ſinner, *leſt* it come to paſſe, that *I be like* in condition *unto them that goe downe* headlong after their owne inventions, *into the pit* of deſtruction and perdition.

8 *Cauſe*

8 *Cauſe mee* by thy ſpirit, *to heare* and feele, *thy loving kindneſſe* and mercy *in the morning* ſpeedily, leſt I periſh: *for in thee* only, and not in the helpe of men or Angels, *doe I* place my whole *truſt* and confidence: *cauſe mee* by thy grace, *to know* & learne *the way* of thy teſtimonies, *wherein I ſhould*, and ought to *walke*, without declining to the right hand or the left. *For I lift up my ſoule* by prayer and repentance *unto thee*, who only canſt direct me aright.

9 *Deliver mee, O Lord*, by thy power, *from all mine enemies*, viſible and inviſible, for *I flee*, and make haſte for ſuccour *unto thee*, as

as to my protector, *to hide* and defend *me* from their violence.

10 *Teach* and instruct *mee*, (that am ignorant) *to doe thy Will*, and those things which thou commandest, *for thou art my God* and director: *Thy Spirit is good*, and all-sufficient for me: *Lead me* therefore by it, *into the* right way, which bringeth into the *land of righteousnes* and truth.

11 *Quicken mee* againe *O Lord*, and revive mee from the death of sinne, *for thy Names sake*, which is IESVS, and *for thy righteousnesse sake*, and love to goodnesse, *bring my soule* by thy grace, *out of* the

trouble

trouble and anguish wherinto my sins have brought mee.

12 *And of thy* tender *mercy* and compassion *cut off*, and kill in me *mine enemies*, the concupiscences of the flesh, *and destroy* and confound *all them*, *that* with injuries and tentations *afflict* and disquiet *my soule*, which is wholly devoted to thee: *for I am thy servant*, and Sonne of thy handmaid, and desire to serve thee in holinesse and righteousnesse all the dayes of my life.

Glory be to the Father, &c.

Di-

Directions before receiving the Holy Communion.

AS many as desire to bee partakers of the holy Sacrament *of the* Body *and* Bloud *of* Christ, (*as of necessity every one must bee, that intendeth to receive benefit by him*) *ought, before the* taking *of it, to prepare his* soule, *and fit it, for the due receiving of it, and not come to it carelesly, without due* examination *of himselfe, and respective* consideration *of the* excellency *and worth therof.*

And

And therefore, before the time of communicating, *we ought to spend some houres or dayes (the more the better) In* meditating *upō the great & unspeakable* love *&* mercy *of God towards us, miserable sinners, in ordaining so* powerfull *a meanes to* purge *and* cleanse *us, and* bring *us to him: in* beleeving *all his* promises *made to us in Christ Iesus; in* applying *them to our selves; in* performing *the workes of charity; in* examining *in what estate our soules doe stand; in* calling to minde *our sinnes, and* confessing *them to God; in* grieving *& repenting for them, and that in all humility and godly sorrow; in* [a] returning with the Prodigall;

[a] Luc. 15. 20.

gall; smiting our breasts *with the* Publican; [b] weeping *with Mary Magdalen*, begging mercy *with the theefe on the Crosse*; *and lastly, in* promising *to God, to lead a better life for the time to come.*

[b] Luc. 18. 13.

Luc. 7. 38.

Thus if we doe, no doubt, but we shall be welcome guests *to this* feast, *as being of that number for whom it was* prepared. *For by how much the* more, *wee come prepared to take this* Sacrament, *so much the* greater, *shalbe the* grace *which wee shall* receive *by it.*

There are foure Duties *required in every* Communicant. *First*, Faith *to beleeve that Iesus Christ* did, *and* suffered *all things, which are written of him in the holy* Scrip-

Scriptures, *for the* redemption *of mankinde. Secondly,* Repentance, *by which a man (confessing his sinnes to* God, *with a purpose to leade a new life) is reconciled to him. Thirdly,* Reverend behaviour, *that in all* humility *we make our selves fit* guests *for such a* Feast. *Fourthly,* Meditation *and* Attention, *that we, during the time of the administration of the* Sacrament, *attend no earthly* thoughts, *but wholly fixe our soules upon our Saviour* Christ, *and* meditate *on nothing but this great and high* benefit, *and thereby be* inflamed *with a hearty* love, *and thankfull* mind *to* God, *not onely for his infinite* love *in* suffering *so great things*

for

for us, but also for instituting this blessed Sacrament, to remaine to the end of the World, as a sure pledge of his continuance amongst us, and perpetuall care over us.

After we have communicated, and are refreshed, we ought also to bee thankefull to God, for so great a benefit (thankfulnesse being not the least Duty of this Service; The Sacrament it selfe, being called Eucharistia, which is thanksgiving) and to strive to imitate him as well in life as death: to live purely, and not to defile our soules againe, being purged and cleansed by the powerfull operation of this blessed Sacrament

crament: *that so, by* Examination, meditation, thankesgiving, faith, *and* constant resolution *of amendment*, Wee *may worthily* receive Christ *into our soules, & be made* members *of his mysticall* Body.

Meditations and Prayers before the Communion.

WHat am I, *O Lord*, that I should be so bold as to *come* neere to thee? what am I, that should attempt, to *receive* this, so great and high a *mystery*? what is *man* by nature, but a *vessell of corruption? unapt* to any *good*, *propense*, and most ready to

to any *evill*. What is *man*, but a *creature*, of all others, moſt *wretched*? *blinde* in Iudgment, *inconſtant* in his actions, *uncleane* in his deſires, and (though *ſmall* in deſert, yet) *proud*, and *great* in his owne conceit? Thou ſeeſt, *O Lord*, what I am. But thou, *O Lord*, art great, good, wiſe and eternall: *omnipotent* in ſtrength, *wonderfull* in wiſedome, *deepe* in thy counſells, *terrible* in the Iudgements, & *abſolutely perfect* in all thy works. How then dare I, that am ſo *baſe* & *uncleane* a *creature*, approch to the *Feaſt* of ſo *great a God*, and a *Lord* of ſo great *Majeſty*.

Iob.15.15. *Behold, the Heavens are not cleane in thy ſight, and the pillers*

pillers of Heaven ſhake and tremble at thy nod. Saint Iohn the Baptiſt (who was ſanctified in his mothers wombe) profeſſed himſelfe *not worthy to unloose the latchet of thy ſhoes.* Saint Peter cried out to thee, to *depart from him a ſinfull man.* How then, can I, the *chiefe of all ſinners*, but tremble at thy *preſence?* O LORD, I feare that (being thus *wretched* and *unfit*) I ſhall not bee *admitted* to this *Feaſt*, but rather be *repelled*, for *want of a wedding garment*, even the *garment* of a Sanctified *ſoule.* For my whole *life*, hath beene ſo wretchedly and lewdly *ſpent*, and my *dayes* have beene ſo wickedly *waſted*,

Ioh. 1. 27.

Luc. 5. 8.

Mat. 22. 12.

that I hourely seeme, to renew thy *passion*. Many a
Mat. 26. 14. time, I have (with *Iudas*) sold thee, for a small summe of *pleasure* or *profit*, and now in comming to *receive* thee unworthily, what doe *I* else, but with
Mat. 26 26. him, *betray thee with a kisse*? How then shall I dare to *receive* thee, in so deperate and wicked *estate*. How canst thou *abide*, or *dwell* in so loathsome a *Dungeon*, wherein, there is no part, roome, or corner *cleane*? *O Lord*, I acknowledge mine *unworthinesse*, and yet with all thy *mercies* are not hid from mee: and by them, I am encouraged to come, with confidence unto *thee*: for by how much the *unworthier*

worthier I come unto *thee*, by ſo much the more, will thy *mercy* bee glorified, if thou doe not *reject* mee. Lord, thou art not wont to put *ſinners* backe, but to call, and ſet them forward to *repentance*. Wherefore, *O Lord*, animated by thy calling, and invitation, I come unto thee, overburdned with the weight of my *ſinnes*, hoping to finde eaſe and reliefe of thee. Thy cuſtome (while thou wert upon earth) was to *receive ſinners: & to eate with them: and thy delight was to bee with the Sonnes of men.* If thou, *O Lord*, bee ſtill pleaſed with ſuch *gueſts*, behold one here at this time, of that kinde, a notorious

Luke 15.2.

sinner. I verely beleeve, that thou tookest more pleasure, in the *teares of the sinnefull woman*, then in the great *feast* of the proud *Pharisee*, and for *a few teares of hers*, *didst forgive many sinnes unto her.* Behold, *O Lord*, new *matter* offered for thy great *mercy* to worke upon. Here lyeth a *sinner*, who hath many *more sinnes* then shee, but *fewer teares* by many: who though hee hath *more grievously offended*, yet doth *more carelesly bewaile his offences* then shee did. Shee was neither the *first*, nor the *last*, whome thou in thy *mercy* didst receive to *favour*. *O Lord*, let mee also bee one of the Subjects of this

Luke 7.38.

47.

this thy *mercy*: & although I have not *teares* ſufficient to *waſh* thy *feet*, yet thou haſt ſhed droppes of *blood* more then ſufficient, to *cleanſe* my *ſinnes*. I read, *O Lord*, in the Goſpell, that *all that were diſeaſed, flocked to thee*; and (by that *Vertue* which *came out of thee*) *were healed*: and I verily perſwade my ſelfe, that thy *Nature* is not changed: for in thee is, and will bee, to the end of the world, *health* and *remedy* for all *griefes*: and thou art readier to *make us whole*, then wee are to *aske health* of thee. I know *O Lord*, that this *Sacrament* (which I ſo earneſtly long after) is not only *meate* for thoſe that are Luc. 16. 17. 18.

in *health*, but *Physicke* also for the *sicke*: and doth not only *refresh* the *Righteous*, but *cleanseth* those that are *Sinners* also. If I be *weake*, by it I shall be *strengthned*: if in *health*, in health by it I shall be *preserved*: and if *dead* in sinne, by it I shall be *revived*. I humbly therfore intreate thee *O Father*, that (as *David did admit Mephibosheth to his table for his Fathers sake*: so) thou wouldst suffer mee to bee *partaker* of thy Heavenly *Table*, for thy *Sonnes* sake, who with so great labour & sorrow, did *regenerate* us, by his *death* on the *Crosse*, and liveth and reigneth with *thee*, and the *Holy Spirit* for ever.

2 Sam. 9.

Prayers

Prayers before the Communion.

O Almighty Lord God, *Father of all mercies* and consolation. I humbly beseech thee to *behold* with the eye of *pitie*, my poore and wretched *soule*, which, though thou didst *create after thine owne Image*, and washedst with the *Blood* of thy deare Son, yet I have so abominably *defiled* and *defaced* with the staine of *sinne*, that it can hardly be known. *O Father*, I was thy *Sonne*, whome thou didst so lovingly imbrace and loade with blessings, and who was in thy house in

great *honour* and dignity: In the *Sacrament of Baptisme*, thou didst *adopt* me, and gavest mee the inheritance of a *Sonne* & heire, but I unthankefully, and *prodigally*, by my evill life, have wasted my *Patrimony*: I have wickedly *abused* the flower and prime of my *youth*, and the good parts and faculties of my *soule* and *body*, with the pleasures of the *flesh*, pride, surfetting, envy, lust, covetousnesse, idlenesse, rebellion, and disobedience: and now, at the last, I *finde* that all the temporall *delights* of the *flesh* and the *World* are altogether *vaine*, and vanish like smoke. *For all flesh is grasse, and all the*

Esa. 1 Pet. 1. 24.

Glory

Glory of man, is but like the flower of the field, and is ſuddenly gone. Hee that is *rich* to *day*, to *morrow* becommeth *poore* and *miſerable*: hee that walketh in *health*, and ſtrength of body *to day*, *to morrow* is (by ſickeneſſe) made *feeble* and *weake*: hee that *liveth to day*, the next *day dieth*: and hee, which *to day*, *glorieth* in the greateſt *pompe*, *to morrow* is laid in his *Coffin*, and carried to his *Grave*. Therefore *O Lord*, conſider the weakneſſe & frailtie of man, and *turne away* I pray thee, *thy face from my ſinnes, and remember not them ſo, in thine anger*, that thou *forget* either thine owne *mercy*, or my *weake-*

neſſe. By mine owne *faule*, I confeſſe *O Lord*, and by my evill converſation, I have made my ſelfe unworthy of thy *favour*, and by my evill cõcupiſcences, I have grievouſly wounded my *conſcience*. I have often *grieved thy Holy Spirit*, by not hearkning to the good *motions* thereof, but yeelding to my ſenſuall *luſt*, and beaſtly *appetite*. Yet O merciſull *Father*, caſt mee not utterly from thy ſight: for from the beginning of the world, it was not heard, that thou didſt *reject* any ſinner, that, with a contrite *heart*, came unto thee. Behold I come unto thee in great *neceſſity*, and caſt my ſelfe at thy

feete.

feete, confessing the greatnesse, and multitude of my *sinnes*. They have brought mee into that evill state & condition, that *I am not worthy to be called thy Sonne*, yet *I pray thee receive mee into the number of thy hired servants*. Give mee *grace*, heartily to *repent* me of my *sinnes*, *feede* and *cherish* mee with the *bread and drinke of the body and blood of* thy Son *Christ Iesus*, that by thy *mercy*, I may bee received to *grace*, and restored to the former *dignity*, from which I am worthily cast, and to the *inheritance* of thy everlasting Kingdome, through the same our Saviour *Iesus Christ*. Luc. 15. 21.

Ano-

Another.

O Blessed *Saviour*, I poore unworthy *sinner*, have a great *desire* and earnest *longing* to come to thy *Table*, but considering my many & grievous *sinnes*, tremble, and feare to *approach* unto it. For when I consider thy words to thy *Disciples*, Ioh. 6. 53. *Except yee eate the flesh of the Sonne of man, and drinke his blood, yee have no life in you.* And on the other side the words of the *Apostle*, 1 Cor. 11. 27. *Whosoever shall eate this bread, and drinke this cup of the Lord unworthily, shall bee guilty of the body & blood of the Lord.* I am in such

such a *streight*, that I know not what to doe. For gladly would I receive this *Sacrament*, being desirous to *live*: but *fearefull* I am, to *take* it unworthily, trembling at thy *Commination*. I come therefore to thee, the *fountaine* of *mercy*, hoping that thou wilt *wash* mee: I come to thee the good *Samaritan*, hoping that thou wilt *cleanse my wounds*. I open my *griefe*, & discover my *iniquities* to thee: I *looke* upon my *sinnes*, great and grievous, and thereupon *tremble*: Yet *beholding* thy *mercies*, great and plentifull, I am therewith againe *refreshed*. Remember *O Lord*, how many drops of *Sweat* and *Bland*, thou didst *shed*, Luc. 10. 34.

shed, How many *Paines & Sorrowes*, thou didst *sustaine*, to expiate my *sinnes*. I entreate thee therefore *by them*, to purge and purifie mee, that I may worthily bee incorporated into *thy body*, which is thy *Church*, and may worthily also *receive this blessed Sacrament*: that so, together with thy whole *Church*, I may giue thee praise everlastingly.

Or thus.

O Mercifull Lord *Iesus*, I confesse my selfe to be a most grievous and wretched *sinner*, not worthy to approach

proach into thy *presince*, altogether unfit & unmeet, to *receive thee under the roofe of* my *soule*, in respect of the staines and pollutions thereof, and that it is not *decked* and fitted, with such good *graces*, as thy *Majesty* and presence requireth, and therefore am afraid to come neere unto thee, Yet O Lord considering thy comfortable saying, that *Thou dost not desire the death of a sinner, but that hee should turne unto thee and live*; and thy *blessed invitation*, how lovingly, with the armes of thy *mercy* stretched out, thou hast called *all, that are heavily oppressed, with the burden of their sinnes, to come to thee*

Luc. 7. 6.

Mat. 11. 28.

thee for comfort and ease. And lastly, thy *usuall practice*, in pitying and releeving those which were cast downe, with the thought of their misdeedes: as the [a] *Theefe on the Crosse*, [b] *Mary Magdalen*, [c] *The woman taken in adultery*, the [d] *Publican*, [e] *Peter* and *Paul* (all of them grievous sinners) I am comforted and emboldned to come unto thee, assuredly trusting, that thou wilt (of thy goodnesse) *supply* my defects; and make mee a *worthy receiver* of the high *mystery* and *benefit*, of thy blessed *Sacrament*, whereof of my selfe I am altogether *unworthy*. Stretch out thy right hand, O sweet *Iesu*, to

[a] Luc. 23.
[b] 7.
[c] Ioh. 8.
[d] Luc. 18.
[e] Luc. 26.

to mee, thy poore ſervant, and give out of thy rich ſtore-houſe of *mercy*, what I want: that thereby I may be made a *living Temple* to thee, and an acceptable habitation for thine *honour* to abide in. And grant, that being cleanſed by thy *mercy* and *goodneſſe*, I may by thy *grace* and *power*, perſevere in all *godlineſſe* and *holineſſe* of converſation, to the end of my dayes, and attaine to that bleſſed *place*, where thou reigneſt, with the *Father* and holy *Spirit*, world without end. *Amen.*

Medi-

Meditations & Prayers after the Sacrament *received.*

IF al the *creatures* in the world ſhould offer thé-ſelves together with mee, to *praiſe* thee, *O Lord*, yet is it certaine, that wee could not give thee ſufficient *thanks* for the leaſt of thy *mercies*: and if *together* we cannot ſufficiently *praiſe* thee for the *leaſt*, how much leſſe can I *alone* performe ſo great a *duty*, for ſuch ineſtimable *bleſſings*, as I have, at this time *receiued*: for vouchſafing to *viſit* mee, *comfort* mee, and *honour* mee with acceptance and admittance of mee, to thy bleſſed

Table.

Table. If *Elizabeth* the mo-
her of *Iohn Baptiſt*, (upon
heVirgin *Maries* entrance
o her houſe) ſaid, *Whence
is it that the mother of my
Lord ſhould come to mee*?
What ſhall I ſay, whome
he *Lord* himſelfe hath *vi-
ited*, and *united* to him, by
his bleſſed *Sacrament*, be-
ing a *veſſell* and receptacle
of all *impuritie*, who hath
ſo often *offended*, deſpited
and neglected him? King
David wondred *why God
ſhould ſo eſteeme of, or viſite
man*. But I wonder much
more, why hee ſhould be
made man for man, *abide*
with him, *ſuffer death* for
him, and *give himſelfe* to
him for ſpirituall food. *Sa-
lomon* after hee had built a
Temp'e

Luke 1.43.

Pſal. 8.

1 Kings. 8. 27.

Temple to *God*, reasone
thus: *But will God dwell i*
deed on the earth? Behold
heaven of heavens cannot co
taine thee, how much lesse
this house, that I have bu
ded: May not I much mo
marvell, that *God* wi
not disdaine to come an
abide, in this my poore a
wretched *soule*? Wh
greater benefit or *gra*
what greater argument
his *love* is there, can the
bee shewed to mee? O
my *soule*, if thou wouldes
but throughly conceive th
happinesse that comme
to thee by this holy *Sac*
ment, then consider & we
weigh, what *benefits*
bringeth with it. By it th
Sonnes of *men* are mad
th

the Sonnes of *God*, and all that is *earthly* or carnall in us, is *mortified*, that the *Deity* may live and abide with us. What therefore *O my Lord*, shall I doe? What *thankes* shall I *render* to thee? with what *fervency* shall I *love* thee? For if thou, so mightie a *Lord*, hast vouchsafed to *love* me, poore wretched *creature*, how should it be, but that I should returne *love* againe to thee? And how shall I expresse my *love* better, then in *forbearing* those things which thou dost *abhorre*, and *following* those things which thou dost *command*? Give *O Lord*, to this end, thy concomitant *grace* to mee, wherby

whereby I may returne a reciprocall *love* to thee, & *love* those things, which are *accepeable* to thee, and *avoide* those things, which are to thee *unpleasing*. Give mee a *heart* which may *love* thee, with so true, faithfull, and constant *affection*, as that nothing under the Sun, *may separate mee from the love of thee*. Let mee not follow the *love* of the world, or delight in the vanities of it any longer: but give me power, to kill and quench all other *love* and desires: and to *love* thee onely, desire thee only, and only thinke of thee, and thy *Commandements*: that all my affections and thoughts may bee

Rom. 8. 39.

fixed

fixed on thee, that in all tentations and adversities, I may have recourse to thee only, and receive all comfort from thee alone, who livest and reignest one *God*, word without end, *Amen*.

Another.

I Humbly *thanke* thee, O sweet Saviour IESVS CHRIST, that thou hast so plentifully *refreshed* my dry and fainting *soule*, with the holy *Sacrament* of thy precious *Body* & *Blood*. I earnestly entreate thee further, that whatsoever is in mee *vicious*, or contrary to thy blessed will, may, by

by vertue of this *Blessed Sacrament*, bee *rooted* out of mee, that my soule may become a fit habitation for thy holy *Spirit*. Let it be to mee the *absolution* of my *sinnes*, the *confirmation* of my *faith*, an *encrease* of all thy *graces* in me, the *viands* of this my *peregrination* & pilgrimage, the only *delight* of my *soule*, *peace* and *joy* in *tribulation*, *health* and *strength* in *affliction* and *tentation*. Let it bee a *light* and *guide* to my *actions*, and my onely *comfort* in the day of my *dissolution*. Let the *Palate* of my *soule*, be so *changed* thereby, that it may *relish* nothing besides thee. Grant also, that I may *hunger & thirst* after this *bread* of

of life, and *cup* of salvation, and that I may with a pure minde, and chast affection, *receive* it often, that thereby, my *soule* and *body* may bee *preserved* to life everlasting. To thee bee all praise, power, and dominion ascribed now and for ever.

Or thus.

I Yeeld thee all possible *thankes*, O mercifull *Lord*, that of thy owne meere *goodnesse*, and without any *merit* of mine, thou hast so plentifully at this time *satisfied* mee, with the extraordinary *food* of my *soule*, thy blessed *Body* and

Blood. O *Lord*, I heartily *repent* mee of my many *sins* past, and am heartily *sory*, when I consider, how unprofitably and wickedly, I have spent my life hitherto: I desire *O Lord*, to amend what is amisse in mee: bee thou aiding (I beseech thee) to mee, that I may not only duely *bewaile*, and *lament* for that which is *past*, but *take heede* to my wayes, for the *time to come*. And to this end, *O Lord*, doe thou *strengthen* mee with thy *spirituall aid*, for without thy *helpe*, and the *direction* of the *Holy Spirit*, I shall not bee able, to *do* any good thing, or *performe* that, which is *pleasing* to thee. Grant O

Lord.

Lord, that I may hereafter, faithfully *follow* and *serve* thee, who haſt at this time ſo lovingly vouchſafed to *come* to mee. And becauſe (through my *infirmity*) I cannot *follow* thee as I would, bee pleaſed to *aſſiſt* mee, with thy *power*, and *draw* mee after thee: Let my *ſoule* be ſo *ſtrengthned* by vertue of this *Sacrament*, that it may *eſteeme* nothing pleaſing or delightfull, in compariſon of thee: that it may *luſt* after no tranſitory thing, nor be *diſquieted* with any worldly croſſe, but by thy aſſiſting grace, I may *overcome* all the difficulties of this life, and *bleſſe* thee in the life to come.

Or thus.

O Blessed Lord *Iesu*, who, of thy unspeakeable *Love*, hast condescended to my *infirmity*; and vouchsafed in these *misteries* to come unto mee, and hast made me partaker of thy blessed *Body* and *Bloud*, I humbly intreate thee, of thy infinite *goodnesse*, not to *looke backe* upon my sinfull *life past*, and to give mee *grace* to obey thy Commandements *hereafter*, and not to returne to those former sinnes *as a dogge to his vomite*. Grant, that this most holy *Sacrament*, may bee, to mee, *life* and *Salvation*,

2 Pet. 2. 22.

tion, and not turne to my greater *punishment*, and *condemnation*. Grant, that it may *cleanse* my soule from *sinne* past, and *strengthen* me against all *temptations* to come. Grant, that it may bee so *wholsome* and nourishing to mee, that I may walke in the *strength* thereof, all the dayes of my life: and at last, be brought by thy *merits*, to that place of *Glory*, where thou dost reigne, together with the *Father* and the *Blessed Spirit* for ever.

Praise the Lord O my Soule, and all that is within mee, praise his holy Name. Psal. 103.

Praise the Lord O my Soule, and forget not all his benefits.

which forgiveth all thy sin, and healeth all thine infirmities.

Which saveth thy life from destruction, and crowneth thee with mercy and loving kindnesse.

Which satisfieth thy mouth with good things, &c.

Motives to Thanksgiving.

IT *is not the least part of the* Duty *of a* Christian, *in the sight of* God, *to bee* thankfull *to him for the benefits he dayly bestoweth upon us. For as* God *is* kind, mercifull, *and loving to us, so hee expecteth that wee should render backe* thankes *to him for those* blessings

which

which we receive from him. For wee have nothing else to retribute to him, but a thankfull memoriall of his blessings. And this King David well understood, when he said, What shall I render to the Lord, for all the benefits he hath done unto mee? I will offer to thee the Sacrifice of thankesgiving, &c. As therefore, we ought to bee diligent in Prayer, for those things we want; so ought we also to be perpetually thankfull for them, when wee have obtained what wee desire. And when wee have done all that we can, wee cannot give him due praise and thanks for the least part of that which we dayly receive. For if wee re-

Psal. 116. 13, 17.

reſpect that which is paſt, preſent, or to come, wee ſhall ſtill meet with matter enough, which expreſſeth his goodneſſe and love to us, and exacteth this Duty from us. If wee conſider that which is paſt, then wee ſhall ſoone perceive, that but for him, we had not beene at all, nor beene preſerved hitherto, amongſt ſo many dangers, without his protection: If that which is preſent, we cannot but acknowledge, that by his alone goodneſſe wee live, and enjoy thoſe bleſſings wherewith we are loaded beyond deſert: If that which is to come, he is our hope, of all good things which we deſire or expect, either for this life, or for the life to come. And

as

as God accounteth Thanksgiving a Duty, so he taketh it for an Honour done unto him, if we performe it. Hee hath so much esteemed of it alwaies, even from the beginning, that he reputed and accounted it above the rest of the Sacrifices offered unto him. Besides, wee may consider, that in the Law, God himselfe instituted a peculiar and speciall Sacrifice of oblation of thankes. For the Feast of the Paschal Lamb, was no other thing, but an Eucharisticall or thankefull service, in remembrance of the wonderfull delivery of the Iewes from their servitude. Our Saviour also, instituted the Sacrament of the Eucharist, for a perpe-

Pſal. 50. 23 15.

14.

Oſe 14. 2. Mala 1, 11.

Exod. 12.

Luc. 22.

tuall remembrance, and memoriall of all his benefits to mankinde, especially of our Redemption by his death.

Hest. 9. Hester established a feast, to preserve a thankfull memory of the Iewes deliverance from the plots of Haman. And in briefe, it was generally evermore the practice of Gods Saints, to expresse this Duty, as may bee seene by many Songs, Hymnes, Psalmes, and Prayers of Thankesgiving, which are left unto us in the Scriptures, as patternes for us to imitate: Of [a] Moses and Miriam. Of [b] Moses alone. [c] Of Deborah. [d] Of Hanna. [e] Of David in divers places of the Psalmes. [f] Of good King Ezechias.

[a] Exo. 15.
[b] Deu. 32.
[c] Iudg. 5.
[d] 1 Sam. 2.
[e] Ps. 34. 66. 103. 107. 111. 113, &c.
[f] Esa. 38. 10.

[g] Of

g Of Ionas. h Of the Prophet Habacuc. i Of the three Children. k Of the Angels. l Of Zachary. m Of the Blessed Virgin Mary. n Of the Church. o And of the Elders. And after those examples, of necessity wee must frame our selves: for be sure of this, That whensoever praise and thankes shall faile, and bee wanting on our parts towards God, then presently God will withdraw his hand of mercy, and bounty from us.

g Ion. 2 3
h Abac. 3. 2
i Dan. 3.
k Luc. 2. 19
l 1. 68.
m 1. 46.
n Act. 4. 24
o Reu. 5. 12

A Thanksgiving.

I Thanke thee, O mercifull Father, Lord of Heaven and Earth, for

for all thy *mercies* and *favours* continually heaped upon mee: for that thou hast not onely *created* mee after thine owne *Image* and *likenesse*, and given to mee a *body* with all the *parts* and *members* thereof, and a *soule* with all the *powers* and *faculties* thereof, that with them and by them, I might *know*, *love*, and *serve* thee, but that thou hast so graciously *preserved* both *body* and *soule*, from time to time, from all *dangers*. Thou hast alwaies beene my *refuge* in *tribulations*, and my *defence* and *succour* in *adversities*: When I *went astray*, thou didst *reduce* mee into the *right way*, when I *offended* thee,

Gen. 9 6.

thee, thou didst gently *correct* me; when I was *sad*, thou didst *comfort* me; and when (for the grievousnes of my *sins*) I was ready to *despaire*, thou of thy *mercy* and compassion didst *strengthen* mee, and keepe me from utter *ruine*. I acknowledge, *O Lord*, thy more then fatherly *indulgence* toward me, from my *birth* to this present *time*: for unlesse thou of thy *goodnesse* hadst *upheld* mee, I had long ere this time beene *drowned* and overwhelmed in the bottomlesse *gulfe* of my *sins*. But thou hast *delivered* mee from the *lawes* of the *roaring Lyon*, who hath daily sought *to devoure mee*; and 1 Pet. 5. 8.

hast

haſt *defended* me from all his *ſnares* and *aſſaults*. And as thou haſt of thy *mercy preſerved* my *ſoule* from *deſtruction*, ſo thou haſt oftentimes *delivered* my *bodie* from the *gates* of *death*, when many *ſickneſſes* and *infirmities* tooke hold of me. I *thanke* thee alſo, O *Lord*, for all other thy *temporall bleſſings*, which thou in plentifull manner haſt *heaped* upon mee, as Food, Rayment, Wealth, Poſſeſſions, and Children: For my *health* and *liberty*, for the *prerogatiue* which thou haſt given me over all thy *creatures*, in their *ſubjection* to my ſervice and *uſe*. I thanke thee alſo, O *Sweet Saviour*, for

the

the infinite worke of my *Redemption*, and for thy exceeding great *love*, in accomplishing that great *worke*: that thou wouldest *suffer* so many torments, sorrowes, labours, and griefes; yea so bitter and disgracefull a *death*, even the death of *Malefactors*, to *redeeme* me from a most desperate and certaine state of *damnation* (which I must justly have *fallen into*) to a state of *Glory* and *Immortality*, which I by no meanes could have *deserved*. I *thanke* thee also O *Lord*, most holy, for all other thy *Spirituall* graces and *blessings*, as my *Regeneration*, *Vocation*, *Sanctification* for thy blessed

sed *Sacraments*, for my preservation, and hope of glorification. *O Lord*, I am not sufficient to render unto thee condigne *thankes* and *praises* for all these thy *mercies*: yet accept, I humbly *pray* thee, these poore and weake *thankes* which I offer unto thee, according to my bounden *duty* and *service*. For as there is no *houre* of my *life*, wherein I doe not *enjoy* thy *favours*, and *taste* of thy *goodnesse*, so (if my frailty would permit) I should spend no *time* of my *life*, without *remembring* them, and *praising* and blessing thee for the same; Glory bee therefore to thee, *O Lord* my

Creator

Creator. Glory be to thee, *O Iesus my Redeemer*. Glory be to thee, *O holy Ghost my Sanctifier*. Glory to the *high and undivided Trinity*, whose workes are *inseperable*, and whose dominion *endureth* world without end.

Another.

ALmighty and everliving *God*; I humbly *thanke* thy heavenly *Majesty*, for all thy *blessings* which thou hast vouchsafed to me, poore and sinfull *creature*: that thou hast *created* me, and given to mee a *body*, the workmanship and excellency

leney whereof when I behold, and well consider, I finde so many severall *benefits* received, as I have *members*, *veynes*, *joynts*, *sinewes* & *nerves*: all which discover and manifest the *wisdome* and *power* of the *Maker* of them: The *benefit* of which severall *parts*, none can so well know, as they which *want* any of them, or are *grieved* with the *infirmity* or *weakneſſe* of them. I therefore *bleſſe* thee, that thou haſt not *created* mee blinde, lame, deafe, or dumbe, evill-shaped, or weake in my senses; but haſt given mee a sound and right *minde*, in a healthfull *body*. I further *praiſe* thy Name, O

Lord,

Lord, for that thou haſt infuſed a *ſoule* into this my *body*: a worke ſo glorious and tranſcendent, that if I were not altogether ſtupid, and void of all *Iudgement*, I would not by my actions account ſo baſely of it as I ſeeme to doe, nor defile it with ſuch impure, contemptible, and uncleane workes, as I dayly commit. I *thanke* thee, *O Lord*, that I was not borne among *Infidels*; & amongſt thoſe who doe not truly call upon thy *Name*: but in that part of the *world*, where thy *Goſpell* is truly preached, and thy *Sacraments* duly adminiſtred. I *thanke* thee alſo, for thy gracious

preſer-

preservation of mee, from my birth to this present houre: I confesse, O *Lord*, that it is of thy *mercy* and goodnesse that I am thus *preserved*: for if thou shouldest but with-draw thy hand of *preservation* from me, it could not be, but that in the twinkling of an eye, I should miserably perish, and returne to nothing. I *thanke* thee, that thou hast of thy *providence* appointed all thy *Creatures* for my sustenance and service: some for health, and some for delight: Grant, O *Lord*, that I may use them to those ends for which thou hast *created* them: and that by them I may be

be moved truly to meditate on thy *goodnesse*, and seriously *praise* thee for them. I further *thanke* thee, *O Father*, that when as by our first *parents* fall, all mankinde was in the state of *damnation*, it pleased thee (not to deale with us as thou diddest with *Lucifer*, whom thou utterly expelledst thy *presence*, but) to send thy only *Sonne* from thy *bosome* into this *world*, that by his bitter *death* we might be restored to our former *estate*. I acknowledge, *O Lord*, that I owe much unto thee for my *Creation*, but much more for my *Redemption*. For what would it have profited me, nay,

what misery should I not have suffered, to have bin *borne*, and afterward to be *condemned* for ever? I *thank* thee, *O Lord*, that thou hast also vouchsafed to call mee out of the depth of *darkenesse*, and shadow of *death*, (wherein I lay) by the admirable light of thy *justifying grace*, to the true *knowledge* and *love* of thee. It is not the least of thy benefits, *O Lord*, it sheweth not the least part of thy *power*, that thou hast called me from so *vile* an estate, whereinto I had cast my selfe after *Baptisme* (and in the same had continued many yeeres rebelliously) to the estate of *Salvation*. For it must needs

needs be acknowledged, that thy *mercy* is *great* in *pardoning sinners their offences*: but withall, it cannot bee denied, but that thy *power* is *greater*, in *making sinners righteous and just*. Great was the *benefit* of my *Creation*, but by that act, I was only made the *Sonne of man*: but greater is the *benefit* of *Iustification*, (for thereby (in Christ) I am made *the Son of God*. Great is the *benefit* of *Redemption* (and indeed the greatest of all others:) but without *Vocation* and *Iustification*, it had availed me nothing. Great is the *benefit* which ariseth by the *expectation of Glory*: and no lesse is

this

this of *Iustification*; for it is a worke of no lesse *power* to make a *Iust man of a sinner*, then to make *a just man happy and blessed*: for as much as the difference between *sin* & *grace*, is more than betweene *Grace and Glory*. I acknowledge therfore, *O Lord*, that the *benefits* which arise by these *heavenly* gifts & *graces* are so great, that my *tongue* faileth, and my *heart* wanteth ability, wherewith sufficiently to *praise* thee for them. I *praise* thee also, *O Lord*, for thy *blessed Sacraments*, for that of *Baptisme*, whereby I was *cleansed* from the guilt of originall *sinnes*, and regenerated and *adopted* into the

the number of thy *Children*: and for the other, of the *blessed body and blood of our Saviour Iesus Christ*: the *Sacrament of Grace*, Vnity, Charity, and Remission of *sinnes*, the *food* of our *Soules* in this Pilgrimage, and the *Conduit* through which all graces are conveighed to our fainting *Soules*. Lastly, *I thanke thee*, for thy preservation of me in thy *Grace*, by which I am *restrained* from *returning to the mire*, 2 Pet. 2. 22
with the washed Sow, and *to the Vomit with the Dogge*: and by which I am *strengthened* to doe something acceptable and pleasing unto thee. I confesse, *O Lord*, that whatsoever *good*

I have *done*, is wrought in me by thee: and whatsoever *tentation* or *evill* I escape, is meerely by thy *providence*. O *Lord*, continue and keepe me still in this *Grace*, that I may so use all thy *blessings*, and so keepe them in *minde*, that they may stirre up in mee, a more ardent desire to *magnifie* thy blessed *Name*, and a greater care of *ordering* my *wayes* hereafter: that I may no more *grieve thy Holy Spirit*, who with *thee*, and thy *blessed Sonne*, our alone *Saviour*, liveth and reigneth one GOD, world without end.

Eph. 4. 30.

Another

Another.

ALL *praise*, *honour*, and *glory* bee given to thee, *O Lord God, Father Almighty*, for all thy inestimable *benefits* bestowed upon mee, and all *mankinde*, whether *private* or *publike*, *generall* or *particular*, *spirituall* or *temporall*. Who is able to reckon up or declare the severall *kindes* or *parts* of them? for *creating* the world, for *beautifying*, *enriching* and making it *fruit full* for the use of man: for *giving* unto us, *soules* and *bodies*, and *adorning* them, with infinite *faculties* and *gifts*: and (which

exceedes the rest of thy blessings) for *delivering us* from the *power* and *servitude* of *sinne* and the *Devil*: for *forbearing* and *expecting* our repentance so long, *preserving* us from all *dangers*, and *furnishing* us with all things *necessary* for this life.

What *praise* shall wee render to thee, *O sweet Jesu*, for all that thou hast *done*, and *suffered* for us: we praise and blesse thee, for thy *Incarnation* and *Birth*, for all the labours, paines, sorrowes, wounds, and disgraces, together with the vile and ignominious *death* which thou didst *suffer*, to reconcile us to thy *Fathers* favour,

from

from which, our sinnes had justly excluded us: for which thy great *love* to the Sonnes of men, *blessed* be thy holy *Name*.

O holy and blessed Spirit, who in the beginning of time, *didst move upon the face of the Waters*: at our Saviours *Baptisme, in the shape of a Dove*: and on the *Apostles* in the *shape of fiery tongues*, we *praise* and worship thee, for *enlightning* our understandings: for *fitting* and *making us apt* to conceive the mysteries of life eternall: for *converting* us from evill conversation, to *newnesse* of life; and for *Sanctifying* us to life everlasting: for *directing* us in the workes of

Gen. 1. 2.

Mat. 3. 16.

Act. 2. 3.

truth, and *governing* us, in our temporall affaires.

O glorious and sacred Trinity, infuse into us we beseech thee, such measure of thy *grace*, that wee may be daily mindefull, of all these thy *blessings*. Pardon all our former *ingratitude* and *negligence*, in that wee have beene no more *zealous* to love thee, nor more *carefull* to serve thee, and so forgetfull to thanke thee, for all thy benefits and mercies. Illuminate our *hearts*, that we may firmely *beleeve* in thee, devoutly *call upon thee*, and obediently *execute* thy Holy Will, that at the last, we may by the *merits* and *passion* of thee,

O Saviour, attaine to that heavenly *Mansion*, where thou O blessed *Trinity in Vnity*, and *Vnity in Trinity* abidest world without, end.

I thanke thee, *O Lord*,
For *my Creation.*
my Being.
my well being.
That I am endued *with Reason.*
That I am *A civill man.*
A Christian.
Free borne.
Ingenious.
Of honest parents
That I am found *in mind.*
Senses.
Body.
That I am well *brought up.*
taught.

I thanke thee,
For thy gifts of *Nature*.
Grace.
Estate.
For delivering me from
Danger.
Infamy.
Trouble.
For the *health of my body*.
A *Competency of Estate*.
Friends
Children.
Kindred.
I thanke thee, *O Lord*,
For my *Redemption*.
Regeneration.
Instruction.
Vocation.
Consolation.
Illumination.
Iustification.
hope of glorification
For thy *patience toward me*.

For

For thy *Grace preventing me.*
For thy *Governing me.*
For thy *Continuall care over me.*
For thy *Strengthening mee in tentation.*
For thy *reproving mee in evill.*
For thy *Assisting mee in good.*
For the *Compunction of my heart.*
For the *hope of pardon for my sinnes.*
For the *benefits I have received.*

For any *good done by me.*
For all those that have done me *good*, by their
Writings.
Sermons.
Conferences.

Prayers.
Examples.
Reproofes.
Injuries.

For all, and every of these, and for all other, *known*, or unknown, *remembred*, or forgotten.

I *confesse*, and will *confesse* thee.

I *blesse* and will *blesse* thee.

I *thanke*, and will *thanke* thee, as the *Author* and *Giver* of them all.

Seven

Seven Psalmes of Thanksgiving paraphrased.

Psalme 8.

O Lord our God, Creator and Preserver of all things, *how excellent*, glorious and reverend *is thy* great, and holy *Name*, not in one particular Nation onely, but *in all* the Kingdomes of *the earth*? *who*, as thou hast magnified thy Name in the earth, so *hast* thou set & extolled *thy glory above the*

the Heavens also.

2. *Out of the mouthes* and tongues *of babes and sucklings*, even very infants, *hast thou*, because men of riper yeeres and understanding, neglect thy glory, *ordained strength*, and given little children ability, to praise thee, *because of* the malice of *thine enemies*, the principalities of this world; *that thou mightest*, by this thy great wisdome, and power, *still* the tongues, and suppresse the blasphemous speeches, of *the enemy and avenger*: when he shall see that by such weak meanes thou canst effect, so great matters.

3 *When I consider*, and duly

ly weigh, *thy Heavens*, and the glorious frame thereof; *the worke of thy fingers*, made and created onely by thee: together with *the Moone, and the starres*; and other beautiful lights of Heaven, *which thou*, at the beginning of time, *hast ordained* of nothing, I cannot, but in the depth of admiration, say,

4 *What is man*, for whose use and service, thou hast made them, and all things in this world, and him, to serve thee? *That thou*, so great and glorious a God, *art mindfull of him*, in so large a manner: *and* what is *the Sonne of man*, the posterity of sinnefull Adam, *that thou*, in such mea-

measure of mercy, *visiteſt* and regardeſt *him?*

5 *For*, if I looke unto his creation, and conſider whoſe Image he beareth, I finde, that *thou haſt made him* in all reſpects, very *little lower* in degree, *then the* pure *Angels*, who are honoured with thy preſence: *and haſt*, of thy bounty and eſpeciall favour *crowned him with glory and honour*, in making him ſo glorious a Creature.

6 *Thou madeſt*, and haſt appointed *him* alſo, thy vicegerent on earth, *to have dominion*, and command *over* thy Creatures, *the workes of thy hands*, and creation, *thou haſt* ſubjected,

jected, and *put all things* which thou hast made, *under his feete* to obey and serve him.

7 *All Sheepe, and Oxen*, Beasts for his food and stentation, *yea and* not those onely, but *the* untamed *beasts of the field* also, hast thou made pliable, and serviceable to him.

8 *The Foule of the ayre*, some for foode, and some for pleasure and delight, *and the Fish of the* vast *Sea*, which is stored with variety, *and whatsoever* else *passeth*, swimmeth, or liveth, *through the* unknown *pathes of the Sea*, are also created by thee, to serve him.

9 *O Lord our Lord*, when I seriously consider, thy

power

power and wisdome, in thy work of creation, and the especiall honour and favour thou shewest to mankinde, in giving him this large commission over the rest of thy Creatures, I cannot but admire, and say, *how excellent* and great *is thy Name*, and power, *in all the* Kingdomes of the *World*, there is none, O Lord, worthy to be compared to thee.

Glory be to the Father, &c.

2 *Psalme* 30.

I *will extoll thee* & praise thy Name, *O Lord*, as long as I live, and not with-

without great cauſe, *for thou* in thy mercy *haſt lifted me up*, and endowed me with thy bleſſings: *and haſt not made*, no, nor ſuffered *my foes*, to work their will againſt me, who intended, if thou hadſt forſaken mee, *to rejoyce* and triumph *over me*.

2 *O Lord my God* and Saviour, *I cryed*, and made my humble ſupplication *unto thee*, in my trouble and adverſity, *and thou* of thy accuſtomed goodnes, didſt graciouſly heare me and *haſt healed mee*, of all mine infirmities.

3 *O Lord, thou*, by the power of thy grace, *haſt brought up*, and reſtored to life *my* ſinnefull *ſoule from the*

the Grave of perdition, whereinto my sinnes had well nigh cast mee: *Thou hast* in thy love to me, *kept me alive*, and preserved me from many dangerous sicknesses, *that I should not* yet *goe downe into the pit* of death, but live, and praise thy Holy Name.

4 *Sing* and rejoyce *unto the Lord* our God (*O ye Saints*, and faithfull people *of his*, who have with me, felt and tasted of his mercy) *and give thanks* together with me, *at the remembrance*, and consideration *of his holinesse*.

5 *For his anger*, and displeasure *endureth* towards sinners, *but a moment*, and short space, if they truely

turne

turne unto him: *and* if we ſeriouſly conſider his mercies, we ſhall finde, that *in his favour is life* to thoſe that lye deſperately ſicke in their ſinnes, if hee but touch them with his finger of Grace: as for *weeping*, heavineſſe, and affliction, it *may*, and of neceſſity muſt, ſometime befall his ſervants, but yet it ſhall *endure*, and afflict them *for a night*, a little while onely: *but joy* and comfort, *commeth* againe to refreſh them, *in the morning* by ſending the light of his countenance upon them.

6 *And* before I fully underſtood, how God uſed to deale with his Servants

vants, I was so confident of my selfe, that *in my prosperity*, when I felt the grace of God abundantly in me *I said*, and presumed, that I was so fully setled in Gods favour, that *I shall never* fall, or *bee removed* from it.

7 *Lord, by thy favour* and goodnesse, *thou hadst* fixed and *made my mountaine* of grace *to stand* so *strong*, that I conceived my selfe so secure, that I could not slide backe, or fall away: yet after a while, I found by experience, that I was in an errour, for *thou didst* but *hide thy face*, and a little while obscured thy Grace *from me*, *and* being left to my selfe, I found such

such an alteration, and defect in mee, to doe good, that *I was* therewith sore *troubled*, and disquieted.

8 *I* thereupon presently recalled my selfe and *cryed* earnestly by prayer *to thee O Lord*; *and* betook my selfe *unto the Lord*, who never utterly forsaketh his Servants; and to him, *I made my* earnest *supplication*, never ceasing, till I obtained his returne, and thus I said in my prayer,

9 *what profit*, O Lord, *is there*, can there be, *in my blood*, or death, *when I goe downe into the pit*, or if I die in my sinnes: surely none to thee, for thou delightest not in blood, or in the death of a sinner. *Shall*

the

the dust, or they which are resolved thereinto, before repentance, *praise thee?* or *shall it declare thy Truth*, and shew thy Glory? nay verily they shall rather, in the horror of punishment, blaspheme thy Name. Suffer mee not therefore, O Lord, to bee of that reprobate number, of which I must needs be one, if thou absent thy selfe, or withdraw thy Grace any longer from mee.

10 ! *Heare* mee therfore *O Lord*, and that right soone, for my spirit waxeth faint, for want of thy Gracious assistance: *and have mercy upon mee*, in this distresse. O *Lord*, I renounce all further confi-

dence

dence in mine own strength: *bee thou my* only stay and *helper*. Vpon this petition, the Lord heard my request, and thereupon I turned my prayer into a song of praise, and said,

11 *Thou* O Lord, art worthy of all honour and praise, for thou *hast turned for mee*, and for my good, *my mourning* for thy absence, *into dancing* and joy for thy gracious presence: *thou hast* made mee, to *put off my* sad habite of *Sackcloth* and sorrow, *and* in stead thereof, hast *girded* and apparelled *me, with* a vesture of *gladnesse*, even the peace of conscience. And all these things hast thou done for me.

12 *To the end*, that all my ſorrow being removed, and I being delivered from all feare, *my glory*, tongue, and heart together, *may ſing praiſe* and thankes *to thee*, who hath done ſo great things for mee: *and* that I ſhould *not bee ſilent*, in extolling thy mercy. And therefore *O Lord my God*, as thy goodneſſe deſerveth, and my duty requireth, *I will*, with all the affections and faculties of ſoule and body, *give thanks unto thee*, and praiſe thy Majeſtie *for ever*, as the only Author, and finiſher of my Salvation.

Glory be to the Father, &c.

Pſalme

Psalme 34.

3

I *will blesse* & praise *the Lord*, for all that hee hath done unto mee, *at al times*; as wel in adversity as prosperitie: & *his praise*, as it shall ever bee in my minde and heart, so *shall* it *bee continually* without intercession, *in my mouth*, by declaring it, to others.

2 *My Soule* especially, *shall make her boast*, and glory *in the Lord*, and not in any thing that is in mee: so *the humble*, and they which are any way dejected, when they *shall heare thereof*, how gracious God hath beene to mee, shall in hope of the like mercy to

them, rejoice, *and bee glad* alſo.

3 O yee, whoſoever have felt Gods favour, as I have, *magnifie*, and extoll the mercies of *the Lord* with me for his goodneſſe: *and let us* joifully with one accord, *exalt*, and praiſe *his Name together.*

4 *I* my ſelfe, when I was in trouble, *ſought the Lord* by prayer, and humiliation, *and hee* rejected not my petition, but graciouſly *heard mee*, and granted it: yea, *and* hee not only *delivered mee* from the danger I was in, but *from all my feares* alſo, which I conceived at it.

5 *They* alſo, that lived in former Ages (our Fore-fathers)

fathers) whensoever they were distressed, *looked* up and cried *unto him*: *and were* releeved by his mercy, and *lightned* by his grace: *and their faces were not* any whit *ashamed*, because they did put their trust in him.

6 *This poore man* (even my selfe) *cryed* (by their example) in my distresse: *and the Lord*, plentifull in cõpassion, graciously *heard him*: *and saved*, and delivered *him* immediately *out of all his troubles* and calamity.

7 *The* good *Angell of the Lord*, deputed by him for each mans protection, *encampeth*, and fortifieth *round about them*, that with

an unfeined heart, *feare* and ſerve *him*: which Angell preſerveth them in all their wayes, *and deliuereth them* from all the machinations of the Deuill and his Angels.

8 *O taſte ye therefore, and ſee*, make experience, and you ſhall ſoone finde, *that the Lord is good* and loving to thoſe, that faithfully call upon him: and you will alſo confeſſe with me, and ſay, *Bleſſed* and happy *is the man that* layeth aſide all confidence in himſelfe, and that in all his neceſſities, *truſteth in him*, and his protection.

9 *O feare*, reverence, & love *the Lord*, all *yee*, that by truely beleeving in him,

him, become his Saints, & observe his Commandements; for take this, as an infallible truth, that, *There is no want to them*, they shall lacke nothing, that is needfull for them, *that* with an upright heart, *feare* and serve *him*.

19. *The young Lyons*, mighty and worldly minded men, although they thinke themselves happy, yet *do* they *lacke* true peace of conscience, *and suffer hunger*, and want that which is truely good: *but they*, *which* with a pure heart, and humble spirit, *seeke the Lord*, and desire to please him, *shall not want any good thing*, when the Lord in his Wisedome,

shall thinke it needfull for them.

11 *Come* therefore, O *yee children*, that desire to be informed: and with attentive minds *hearken*, and give good care *unto mee*, that am experienced in the mercies of the Lord, and *I will teach* and instruct *you*, in *the feare of the Lord*, which is the beginning of wisdome.

12 *What man is hee*, among the sonnes of men, *that desireth* to live a good *life*: *and loveth* to spend *many dayes* so in this life, *that he may see*, and enjoy *good*, and happy dayes hereafter.

13 *Keepe* first of all, *thy tongue from* speaking *evill*, let

let that member doe no man wrong, *and* preſerve *thy lips from ſpeaking guile*, or that which is falſe, though it bee to thine owne prejudice: for the LORD abhorreth lying lippes.

14 *Depart from evill*, avoid all things which thou knoweſt diſpleaſing to God, *and* yet thinke not that ſufficient, except thou alſo apply thy ſelfe to *doe* that which is *good* and acceptable to him: *Seeke peace* betweene God and thy ſelfe, thy ſelfe and thy conſcience, thy ſelfe and thy neighbour: *and* if thou ſhalt find, that peace in any of theſe particulars, ſhall flye from

thee, *pursue it* with all thy might, that thou mayst recover it.

15 *The* provident *eyes of the Lord* (for thy comfort in taking this course) *are* ever fixed *upon the righteous*, to preserve them from all evill, & to confirme them in all good: *and his eares* of compassion *are* alwayes *open unto their cry*, to deliver them from all distresse.

16 *The face* of displeasure, and the angry countnance *of the Lord*, on the contrary, *is* set and bent *against them that* forsake good and *doe evill*, without remorse of conscience, *to cut off* & root out, not only such wicked persons themselves, but *the* very

very *remembrance of them from the* face of the *earth*, that there shall remaine no memoriall of them.

17 *The righteous* in their affliction *cry*, and flee unto God for succour, *and the Lord* in mercy *heareth* their prayer, yea, & in his good time *delivereth them out of all their troubles*, either by aiding them with spirituall cōfort, that they faint not under them, or by removing their afflictions from them, or them from their afflictions, by taking them into heavenly joies.

18 *The Lord* (who hath a continuall care over his Elect) *is* ever *nigh unto them* in comfort, *that are of a broken* and humble

heart: and alwayes saveth such (and no other) as are of a contrite and bruised Spirit, that they fall not into desperation.

19 Many in number, and great in weight, are the afflictions and troubles of the righteous, for they that will live godly in Christ, must suffer persecution: but the Lord, of his infinite goodnesse forsaketh him not, but delivereth him in due time, out of them all, that they shall not be able to doe him harme.

20 He, even the Lord, keepeth and preserveth all his bones, which though the wicked goe about to breake, yet notwithstanding all their attempts,

not

not ſo much as *one of them is*, or ſhall bee *broken* by them: and not only ſo, but the haires of his head are numbred alſo.

21 *Evill*, on the other ſide, *ſhall ſlay the wicked*, and turne them to deſtruction, *and they*, whoſoever they be, *that hate the righteous*, whom the Lord loveth, *ſhall be deſolate*, and deprived of the comfort of Gods holy Spirit.

22 *The Lord* by his power and goodneſſe, *redeemeth*, and ſaveth *the Soule of* every one of *his Servants* from all evill: *and none* of them *that* put their *truſt* and confidence *in him*, and his mercy, *ſhall be* left

left *desolate*, or without consolation.

Glory be to the Father, and to the Sonne, &c.

Psalme 103.

4

BLesse and magnifie *the Lord*, thy Creator, *O my soule*, for all his mercies and favors extended to thee, *and all that is within me*, holy, and pure, give praise unto, and *blesse his holy* and great *Name*.

2 *Blesse the Lord, O my soule*, I say againe, as well for thy creation, as for all his other great and glorious workes, *and* at any hand

hand take heed, that thou be not ingratefull to him, and *forget not*, nor let slip out of thy remembrance, *all*, or any of *his benefits*, as well in forming thee after his owne Image, as in his continuall care and preserving thee, from many dangers.

3 *Who*, only by his power can, and of his meere mercy and goodnesse *forgiveth all thine iniquities*, pardoneth all thy sinnes, *as well actuall, as originall*, how great soever, how many soever, as often, as with a pure heart, and humble spirit, thou repentest thee of them. *who*, like a good Phisician, *healeth al thy diseases*, and thy infirmities, by

by the regeneration, and renewing of his holy Spirit in thee.

4 *Who*, onely *redeemeth* and saveth *thy life from destruction*, and utter ruine, and *who*, instead of taking just and severe revenge of thee, for thy sinnes, *crowneth* and compasseth *thee, with loving kindnesse*, many blessings, *and* comforteth thee *with* his *tender mercies*, which are above the rest of his workes.

5 *Who*, in his providence, *satisfieth*, and filleth *thy mouth*, and desire, *with* all *good things*, necessary for thy sustentation: *so that thy youth*, by his power, *is renewed like the Eagles*, by curing thy weakenesse,

neſſe, and infirmity, and making thee luſty and ſtrong.

6 *The Lord* releeveth them that ſuffer wrong: and *executeth Righteouſneſſe and Iudgement*, without reſpect of perſons, and ſtandeth *for all, that are* unjuſtly *oppreſſed*, againſt thoſe that are too mighty for them.

7 *He*, in former times, at the publiſhing of the Law, *made knowne his wayes*, and taught his Commandements *unto Moſes*, by whom, he gave directions to ſucceeding ages, what they were to follow, and what to avoid: and *his* mighty *acts* were well known

knowne *unto the Children of Israel*, by their many and great deliverances.

8 *The Lord*, our God, *is mercifull* in forgiving offences, *and gracious*, in not imputing our sinnes unto us: he is *slow to anger* expecting the conversion of sinners: *and plenteous in mercy*, exceeding in his love, and liberall in his benefits, to those that feare him.

9 *Hee will not always chide*, nor be ever displeased with his children: *neither will hee* remember our sinnes, and *keepe his anger* against us for them, *for ever*, but in his wrath, hee will ever be minde full of his mercy.

10 *Hee*

10 *Hee hath not dealt with us*, nor punished us rebellious wretches, *after* the quality of our sinnes, wherewith we have daily offended his patience, *nor* hath hee *rewarded* or retributed to *us*, *according to* the hainousnesse *of our iniquities*: for he knoweth, that if hee should strictly enter into Iudgment with us, no flesh could bee saved.

11 *For like as the Heaven is high*, as we see, and far *above the earth*: *so great is his mercy* above his Iustice, *towards them that feare him*, and in remorse for their offences, truely turne unto him.

12 *As far* also in distance,

ance, *as the East* part of the world, *is* situate *from the West*, which by reason of their separation, can never come neere to each other: *so farre*, at the least *hath he removed*, and put away *our transgressions*, and sinnes *from us*, that they never shall come neere unto us, to doe us any harme.

13 *Like as a* tender and compassionate *Father*, *pitieth his* disobedient *children*, and upon submission receiveth them againe to Grace: *so the Lord*, who is the Father of mercies, *pitieth*, and grieveth to see the afflictions of *them*, *that* in *feare* and trembling, for their sinnes, returne

turne unto him.

14 *For hee*, the Lord, which knoweth all things *knoweth* also *our frame*, that wee consist of flesh and blood, subject to corruption and frailty, and *hee* withall *remembreth*, and considereth, *that we are but* even *dust*, fashioned out of the earth, and therefore, must needs partake and savour, of earthly substance.

15 *As for* wretched and fraile *Man* therefore, *his dayes are* but *as grasse*, which is greene in the morning, & before night is cut down and withered: and *as a* fading *flower of the field*, which for a while only, in the spring time, is beau-

beautifull, and afterward is crope or decayeth: even so, and in no more assurance, is *hee* that in the greatest prosperity, *flourisheth*. For after a while in a short time, hee is no more seene, nor his remembrance shall bee no where found.

16 *For* as *the wind* and stormes *passeth over it* and every flower, *and* presently *it is gone*, and withered, *and the place thereof* where it grew, *shall not know it*, not beare it *anymore*: So man, after hee hath a while felt the troubles and stormes of this world, shall soone dye, and be forgotten, and the place of his being, will be no more knowne.

17 *But*

17 *But* yet *the mercy*, and loving kindneſſe *of the Lord*, to the Sonnes of Men, *is*, and was *from everlaſting*, and ſhall continue *to everlaſting*, to the end of the world: and ſhall ever be *upon them*, eſpecially, *that* with unfeined hearts, ſerve, love, and *feare him: and his righteouſneſſe* in all his promiſes, ſhall be accompliſhed to his ſervants, and *unto* their *Childrens Children*, their poſterity, through many generations.

18 *To ſuch* eſpecially, *as* forget not his Commandements, but faithfully *keepe*, and obſerve *his Covenant: and to thoſe that remember* & be mind-

full

full of *his Commandements*, and frame themselves, to *doe them*.

19 *The Lord*, who commandeth the observance of his Lawes is most worthy of all Honour, and not to be neglected: for he *hath* (before the foundations of the World) *prepared his Throne*, and seat of Majesty *in the heavens*, where he is attended on, by the glorious company of Angels, *and his Kingdome*, is not streightned, or limited, to one peculiar place, or countrey, but hee *ruleth*, and commandeth *over all* people and nations.

20 *Blesse* therefore *the Lord*, that is so mighty,

yee, that be his holy *Angels* magnifie, and laud his holy Name, ye, *that excell in ſtrength*, and *that* gladly *doe*, and execute *his Commandements*, and that, by *hearkning unto*, and obeying *the voyce of his word*, willingly execute his Will, and pleaſure.

21 *Bleſſe ye*, and praiſe I ſay, *the Lord*, your, and our God, *all ye his* heavenly *Hoſtes*, yee bleſſed Angels, *ye* that are *Miniſters*, and Servants *of his*, *that* willingly and gladly execute, and *doe his pleaſure*.

22 *Bleſſe* and praiſe together, with one accord, *the Lord*, our God, *all his workes*, which he hath created, for the celebrating of

of his Glory, where ſoever ye remaine, *in all places of his Dominion*, even every where: and laſtly, as I began with thee O my Soule, to ſtirre thee up to his praiſe, ſo I end with the ſame excitation, *Bleſſe* Praiſe, Laud, and Magnifie *the Lord*, thy God, *O my Soule*, to whom, he hath ever been ſo gracious, and mercifull.

Glory be to the Father, &c.

Pſalme 111.

I *will praiſe the Lord*, and give thankes unto his holy Name, *with my whole heart*, and that, not only in my private devo-

tions,

tions, but *in the* publike *assembly* and meeting *of the upright* in heart: *and in the congregation* of the faithfull, the Church also.

2 *The wondrous works of the Lord*, our God, even from the beginning, thorow all ages, even to this time, *are* so *great*, and glorious, that worthily he alone deserveth to be magnified for them; they are *sought out* and searched into *of all them that have pleasure*, and delight in meditating, and contemplating *therein*.

3 *His worke*, in the creation and fabricke of the universe, *is honourable and glorious*, of all his creatures worthily to bee admired:

and his righteousnesse, and equity, his care and providence, in the preservation and government of it, is likewise to be magnified, because it is permanent, and *endureth for ever*.

4 *He hath made* and perfected *his wonderfull workes*, with such wisedome, and power, that they ought *to bee remembred*, and his Name to bee celebrated for them: And as hee is omnipotent, so *the Lord is* also *gracious*, and loving to his Servants, *and full of compassion*, plenteous in mercy, to every repentant sinner.

5 *He hath* of his providence and bounty ever *given meat*, and all other neces-

necessaries, *to them that feare* & serve *him*: yea, and *he*, as he hath formerly, so *will* he *ever*, to the end of the world, *be mindfull of his Covenant* of Grace, to his servants.

6 *He hath shewed* and manifested *to his people*, his elect, *the power*, and efficacy *of his* great *workes*, not onely in the creation, but in the Redemption of mankinde: *that he may give unto them* that are in Christ, *the heritage of the heathen*, according to the promise made to our forefathers.

7 *The works of his hands*, all his actions, *are* done in *verity and Judgement*, *and all his Commandements are sure*, just, holy, and wor-

thy to bee observed.

8 *They stand fast*, and are setled firme *for ever and ever*, to the end of the world: *and* they *are done*, and commanded, upon good grounds, *in truth and uprightnesse*, as being enjoyned by the Author of truth and equity.

9 *He* in the fulnesse of time, *sent Redemption* and Salvation *unto his* Elect *People*, by Jesus Christ: *he hath commanded his Covenant* of the New Testament, *for ever* to be observed by them: and it concerneth them carefully to keep it, because he, which commanded it, is a jealous God, and severe to transgressors, and *Holy*

and

and reverend is his Name.

10 *The* filiall *feare of the* ſame holy and reverend *Lord, is the beginning* and Baſis *of* all true *Wiſedome:* which who ſo ever hath not attained to, is not really wiſe, how ſo ever hee may bee eſteemed by the world: but *a good* and perfect *underſtanding have they,* and they are truly wiſe indeed, *that doe his Commandements,* and keep his Precepts: *his praiſe* and remembrance *endureth for ever,* and continueth throughout all generations.

Glory be to the Father, &c.

6

Psalme 138.

I *Will praise* and blesse *thee* O LORD, *with my whole heart*, with all my strength: yea, *before the Gods*, in the presence of thy holy Angels, *will I sing praise* and laud *unto thee.*

2 *I will worship* in feare and reverence, *towards thy holy Temple*, dedicated to thy honour and service, *and* I will *prayse thy* holy and great *Name*, *for* two of thy blessings especially, namely, for *thy loving kindnesse*, in comforting distressed sinners, *and for thy Truth*, in performing thy promises: *for thou* thy selfe *hast* preferred & *magnified thy*

thy Word of Truth, *above all* the attributes of *thy Name* else, whatsoever.

3 *In the day* and time of my affliction, *when I cried* unto thee, by earnest prayer, *thou* didst not stop thine eares, but graciously *answeredst mee*: yea *and strengthnedst mee with* thy Grace, and *strength in my soule.*

4 *All the Kings* & mighty men *of the earth*, be they never so high in condition, *shall*, and may worthily *prayse thee*, without disparagement to themselves: *when they*, by the preaching of the Gospell, *heare*, *the words of thy mouth*, which are nothing but Truth.

5 *Yea, they shall sing* and

rejoice, in exercising themselves *in the wayes* & Commandements *of the Lord: for great* and unutterable, *is the Glory* and Majesty *of the Lord* of Hosts.

6 *Though the Lord* our God *be high*, and his Majestie bee above all things, *yet* in his, abundant mercy, *hath hee respect unto the lowlie* in their owne eyes; and the more humble they are, the more hee regardeth them: *but* as for *the proud*, and those which exalt themselves, *hee* despiseth them, and *knoweth* them, as it were *a farre off*.

7 *Though I walke* and live, *in the midst of trouble* and sorrow, and in the shadow of death: yet, when

so

so ever I call upon thee faithfully, *thou wilt* (I know) *revive* and raise *mee* up: *thou shalt* also *stretch forth*, and reach unto mee, *thy hand* of power, *against the wrath* & malice *of mine enemies*, and bridle their furie: *and thy right hand* of omnipotence, *shall save mee*, from all their enterprizes.

8 *The Lord* of his goodnesse, *will perfect* and finish, *that which concerneth mee*, and my Salvation: *thy mercy* and loving kindnesse, *O Lord*, never faileth, but *endureth* from generation to generation, even *for ever*: withdraw not therefore, that mercy of thine from me O Lord, and *forsake not*

thou, *the worke of thine owne hands*, not made by any strange God, but by thee, the only, and true God.

Glory be to the Father, &c.

7

Psalme 145.

I *will extoll* and prayse *thee, my God*, & Creator, *O King* of Majestie and Glory: *and I will blesse* and magnifie *thy Name*, O preserver of mankinde, *for ever and ever*, even all the dayes of my life.

2 *Every day*, not a day shall passe over my head, but *I will blesse thee*, and bespeaking of thy mercies: *and I will praise* and give thankes

thankes unto thee, and to *thy Name, for ever and ever,* as long as I live.

3 *Great* and glorious *is the Lord,* farre exceeding all the false gods of the heathen, *and greatly* is hee *to bee praised* for all his workes: *and his greatnesse,* hath neither end, nor beginning, but *is unsearchable,* and past mans finding out.

4 *One generation* and age, *shall praise,* and leave the memory of thy goodnesse, and *thy workes* of power, wisdome, and mercie *to another* succeeding generation: *and shall declare* to posterity, the remembrance of *thy mighty acts.*

5 I my selfe, as well as

I am able, *will*, as I have good cause, *speake of*, and extoll, *the glorious honor*, and the exceeding greatnesse *of thy Majestie*: *and* tell unto the people, the excellencie *of thy wondrous workes*.

6 *And* not only I, but all other *Men*, *shall* be forced to confesse, and *speake of the* exceeding *might*, and the wonderfull effects *of thy terrible acts*, against thine enemies: *and I*, according to my poore abilitie, *will declare* unto posteritie *thy greatnesse* and Majestie.

7 *They* even all people, which are governed by thy power, and satisfied with thy goodnesse, *shall abundantly*

damely never, & continually with praise acknowledge and keepe *the memory of thy great* and superabundant *goodnes* & mercie: *and shall*, in all assemblies and congregations, *sing*, and rejoice, because *of thy Righteousnesse*, wherewith thou rulest, and disposest all things.

8 *The Lord* our God, notwithstanding our grievous sinnes, *is gracious*, and loving, yea *and full of compassion* by nature, evermore *slow* & unwilling *to* wreake his *anger* upon us, it being an act contrary to his disposition: *and* in stead of punishing, hee is *of great mercy*, and ready to pardon the repentant.

9 *The*

9 *The Lord is* also *good* and gracious, not to any particular person or people only, but *to all* that turne unto him, *and* if wee shall consider *his tender mercies*, to the sonnes of men, they *are over*, and exceed his Iustice, and *all his* other *works*.

10 *All thy workes* and creatures *shall therfore praise*, and magnifie *thee O Lord*, in generall: *and* above the rest *thy Saints*, and Servants to whom in particular thou extendest thy mercy, *shall blesse* and continually praise *thee*, for the same.

11 *They* especially *shall* not bee silent, but *speake of*, and declare unto those, that

have

have not known thy Name, *the Glory*, and Majestie *of thy Kingdome*, which is above all the kingdomes of the earth, *and* shall, whersoever they come, *talke of*, and set forth, *thy* mightie *power*, which no potentate is able to resist.

12 *To make knowne* and to make manifest thereby, *to the sonnes of men*, even all the generations to come, *his mightie* and wonderfull *acts*, which hee hath done in our time, and in the ages foregoing; *and* also *the glorious Majestie*, and superexcellency *of his Kingdome* and power.

13 *Thy kingdome*, O Lord is not temporary, or of short continuance, but it

it *is an everlaſting Kingdome*, was without beginning, & never ſhall have end: *and* this *thy dominion* and rule *endureth* firme and ſtable, *throughout all generations*, to the end of the world.

14 *The Lord* in his mercy, *upholdeth* and lifteth up *all* thoſe *that fall* by frailty and weakeneſſe: *and raiſeth up* by the grace of his holy Spirit, *all thoſe, that be* dejected, *bowed* and caſt *downe* with the thought of their ſinnes.

15 *The eyes of all* creatures *waite* and are fixed *upon thee*, as upon their carefull father, for ſuſtenance and helpe: *and* they no ſooner call unto thee, but *thou* of thy providence, ſupplieſt

supplieſt their wants, and *giveſt them their meate*, and all things neceſſary for them, not onely in due proportion, but *in due ſeaſon* and time alſo.

16 *Thou openeſt thy hand* of bounty, *and ſatisfieſt the* inſatiable *deſire of* men, which nothing but thy ſelfe can ſatisfy, and of *every* other *living thing* beſides.

17 *The Lord is* onely *righteous*, juſt and unreproveable, *in all his wayes*, and actions: *and* it is hee only, that is *holy*, and pure, *in all his works*.

18 *The Lord is nigh* and ready at hand, *unto all them, that* in diſtreſſe, *call upon him*, and ſeeke unto him,

him, for helpe. Yea, *to all*, without respect of persons *that call upon him in truth*, faith, and uprightnesse of heart.

19 *Hee* is so gracious, that he *will* not only heare them, but grant their petitions, and *fulfill*, and satisfie *the desire* and request *of them that feare* and serve *him*: *he also*, *will heare their cry*, in time of affliction, *and will save*, and deliver *them*, out of all their trouble.

20 *The Lord*, by his omnipotent power, *preserveth* and keepeth *all them*, *that love him* sincerely, and obey his Commandements, *but* as for *all the wicked*, and unrepentant obstinate sinners,

ners, those *will hee de-*
stroy, from the face of the
earth.

21 *My mouth shall*, as
long as I have any being,
speake of, and declare *the*
praise, and Majestie *of the*
Lord, most mighty, *and* as
I doe, so, *Let all flesh*, peo-
ple, nations and kindreds,
from the rising of the Sun,
to the going downe there-
of, *blesse*, laud, and mag-
nifie together with mee,
his holy and great *Name*,
even *for ever and ever*, from
this time forth for ever-
more:

Glory be to the Father, &c.

Impre-

Imprecation.

THis part of *Deuotion*, (or of *zeale*, as I may call it) although it seeme harsh, and not well to stand with the *Charity* of a *Christian*, yet in some *cases* it hath beene, and may bee lawfully vsed.

1 When the *Church* of *God*, in any part of the *world*, lyeth (as it were) at the *stake*, and groaneth vnder the burden of *Persecution*, & the *enemies* thereof are *incorrigible*, and not to bee *reconciled*: In this *case* not onely a *Private*

man

man in his *Devotions*, but the *Church* also in *generall* may use these *Imprecations*, to the end that the *Church* may by these kind of *Prayers* and *Gods assistance*, recover its former *Peace* and *Quiet*.

2 When a *Christian* shall perceive that his *enemies* ayme altogether (against the *Rules* of *Charity*) at the utter *subversion* both of his *Body* and *Soule*. In this *Case* also, a man may (without breach of *Charity*) use these Imprecations.

In either of which *Cases*, if the *children* of *God* or our owne *enemies* shall joyne, assist, or persist *maliciously* in the steps of their

Pa-

Parents, they are in our *estimation* to be accounted of no *better*, nay, not so *well* as the very *Heathen* who have not known the *Name* of *God* at all.

And to this end, I have given you a *taste* only of some of the *zealous wishes*, and *earnest desires* or *Imprecations* of some *holy* men, *Prophets*, & *Apostles*, which are set downe in *sacred Scripture*, left (no doubt) for our *imitation* in the severall *cases* before mentioned.

Impre-

Imprecations against the Enemies of God and his Church.

OF *Moses* in the rebellion of *Korah*, *Dathan*, & *Abiram*

Respect not thou their Offering. Num. 16 15

Of *Ezekiah* against *Zenacherib*, the blasphemous King of *Assyria*. 2 Reg. 19. 15

Of *Asa* against *Zerah*, the King of *Æthiopia*. 2 Chr. 14 11.

Of *Jehosaphat* against the *Moabites* and *Ammonites*. 20. 6.

Of *Nehemiah* against *Sanballat* and *Tobiah*.

Turne their reproach upon their owne head, and give them for a prey in the land of captivity. Neh. 4. 4.

And

Neh.4.5. *And cover not their iniquity, and let not their ſinne be blotted out before thee.*

Of *David* againſt Gods enemies in many places:

Pſal.5.10. *Deſtroy thou them, O God, let them fall by their owne counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.*

10.15. *Breake the arme of the wicked.*

58.6. *Breake their teeth, O God.*

68.1. *Let God ariſe, and let his enemies be ſcatered, let them alſo that hate him flee before him.*

74.4. *Lift up thy feet, that thou mayeſt utterly deſtroy every enemy which hath done evill in thy Sanctuary.*

79.6. *Powre out thine indigna-*

tion

tion upon the Heathen that have not known thee.

O my God, make them like a wheele, and as the stubble before the wind. Ps. 83. 13.

Persecute them with thy tempest. 15.

Make their faces ashamed. 16.

Let them bee confounded and vexed evermore: let them be put to shame and perish. 17.

Let them be as grasse upon the house top, which withereth before it groweth up. 129. 6.

Let not the ungodly have his desire, O Lord, let not his mischievous imagination prosper, lest they be too proud. 140. 8.

Let the mischiefe of their owne lips fall upon them. 9.

Let hot burning coales fall 10.

upon them: let them bee cast into the fire, and into the pit, that they never rise vp againe.

Act.4.24. Of the *Apostles* against the *high Priests*.

Of Saint *Paul*.

1 Cor.16.22. *If any man love not the Lord Iesus Christ, let him be* Anathema Maranatha.

Gal.1.9. *If any man preach any other Gospell, &c. let him bee accursed.*

5.12. *I would they were even cut off that trouble you.*

Against the *Enemies* of our *Soules*.

Psal.35.4. LEt them bee confounded and put to shame that seeke after my soule. Let

Let them bee as chaffe before the wind.	Psal. 35.5.
Let the Angell of the Lord chase them.	
Let their way bee darke and slippery.	6.
Let the Angell of the Lord persecute them.	
Let Destruction come upon them.	8.
Let them bee confounded and ashamed.	40.14.
Let them be driven backward.	
Let them be desolate.	35.
Let death seize upon them.	55.15.
Let them goe downe quicke to Hell.	
Let them be covered with reproach and dishonour.	71.13.
Set a wicked man over him.	109.6.
Let Satan stand at his right hand.	

Psal. 109. 7. *Let his Prayer become sin.*

8. *Let his dayes be few.*

9. *Let his children be fatherlesse, and his wife a widdow.*

10. *Let his children bee vagabonds and beggers.*

11. *Let the extortioner catch all he hath.*

12. *Let there bee none to extend mercy to him or his children.*

13. *Let his posterity be cut off.*

14. *Let the iniquity of his Fathers be remembred.*

144. 6. *Cast fourth lightning and scatter them, shoot out thine arrowes and destroy them.*

And it is not to be conceived that these *Imprecations* arise from a *weake affection*, as though the *godly* were *glad*, or *rejoyced* at the de-

destruction of the *wicked*, nor to *persecute* them out of the *malice* of humane *nature*:

1 But forasmuch as the *love* of *God* ought to bee preferred before the *love* of our *Neighbours*, and that then our *Neighbour* is truly loved, when that *love* respecteth the *glory of God*; we worthily preferre his *glory* before the love of his *enemies*, who by their *wickedness* would endevour to *obscure* it.

2 They used these *Imprecations* against those *enemies*, when they were out of *hope* (as is before-said) of their *amendment*.

3 And lastly, it was done not so much to *de-*

ſtroy the perſons, as to fruſtrate their counſels and imaginations.

The ten Commandements paraphraſed.

THe Law of the Two Tables, was written by the [a] Finger of God, and delivered and promulgated by the Miniſtery of [b] Moſes, and [c] Angels, and contained ſummarily what God commanded the people to obſerve, and what to avoid.

[a] Deu 4.13 10.2. 4.
[b] Exo. 19. 24.
[c] Act 7.53 Gal 3. 19. Heb 2.2.

It is divided into two Parts:

Our Duty towards God.

Our

Our Duty towards our Neighbour.

The *foure* first Commandements enjoyne the *first Duty.*

The *fixe* last, the *last.*

And thus follow.

God spake all these words, saying, I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the house of bondage.

In the *Preface*, by mentioning of *Gods* Name, Iehovah *His Majesty*, Spake *By his Word*, The *Heavens* were prepared to *attention.* God spake, &c.

The *Brevity* and *Order* of the *Commandements* make them *easie* to bee *learned.*

This Preface belongeth to all the *Decalogue*, and containeth a description of the Person who gave the *Law*.

Who being *God*, the *Creator* and disposer of all things, is to bee *obeyed*: neither are wee to make any scruple or doubt, but that all things which hee commandeth us in his *Law*, are just and holy.

I am the Lord.

Who only is *Omnipotent*, and was from all *Eternity*, from whom all things that are had their beginning: and who hath absolute and sole power to command and prescribe *Lawes* unto us.

Happy is the people, who have the Lord for their God. Thy God. Ps. 144. 15.

By these words (*thy God*) every one of us may receive particular *comfort*, that as he is *able*, so hee is *willing* and ready (by making this Covenant to be *ours*) in his particular providence and care, to doe good to every one of us in our need, if wee keepe his *Commandements*.

A *God*, to releeve and aid us, not a severe *Judge* to condemne us. God.

Let us therefore,

With all *reverence* serve him, as a *Lord*.

With earnest *desire*, repaire to him in our need, as to a *mercifull God*.

With *hearty zeale, love him* for his goodnesse.

With *trembling*, feare to offend him for his *justice*.

Lev. 20. 7. *And let us be holy as hee is holy.*

which brought thee, &c. In this delivery of the *Iewes* from their *servitude*, is his infinite *Power* described: whereby hee is declared to be as well able to *save* his Servants, as to *confound* his enemies.

And this *deliverance* is foretold and paralleld by the Prophet, as a *Type* of

Esa. 52. our *deliverance*, from the servitude of sinne.

The

The first Commandement.

Thou shalt have no other Gods before me.

HAving (as it were) setled in our hearts his *Authority* and *Power*, to prescribe and make *Lawes* unto us, his first Precept is, that *wee have no other Gods before him.*

Thou shalt have no other Gods.

¶ Neither by abating any *reverence* due to him.

But to *worship* him with all our *heart.*

By *acknowledging* him to be the only true *God.*

By *honouring*, *serving*, and *praising* him above all things. By

By *trusting* and *relying* wholly upon him.

By *expecting* all good from him.

By *humbling* our selves before him, and patiently *bearing* whatsoever hee shall please to lay upon us, and *subjecting* our wils wholly to his.

2 Nor by *attributing* any honour to other *Gods* or *Idols*; or putting any *confidence* in *Saints* or *Angels*, *Earthly* pleasures, *Riches*, *Honours*, or the like, lest we offend thereby.

Gen.30.1. As *Rachel* did, by asking children of *Iacob*.

2 King.5.6 As the *King of Syria*, by desiring *Israel* to heale *Naaman* his leprosie.

1 Chr. 16. 12. As *Asa*, by too much trust-

trusting to his *Physicians*.

As *the Foole in the Gospell*, trusting to his riches. Luc. 12. 16

Neither *secretly*, in thy *heart*. Before me.

Nor in the *view of God*, and the *World* openly.

Not but that *God* is every where, and seeth into the secret corners of our *hearts*, and is *omniscient*: but to set a note or brand of *impudence* upon us, for our indignity to him, if we shall make open profession of our *Idolatry* to any false *God* or *Idoll*, in worshipping it, or of our excessive love, or doting upon any *Creature*, by putting confidence in it, and neglecting our dependance

dance on God, who is only able, by his omnipotency, to relieve us.

This Commandement enjoineth the inward worship of God.

The second Commandement.

Thou shalt not make to thy selfe any graven Image, &c.

As in the first Commandement, God requireth, that wee worship him onely inwardly, so in this, hee forbiddeth all undue and indire outward worshipping of him: and enjoyneth us, not to make

make any resemblance, to *worship* him by; because he is a *Spirit*, and is onely to be *worshipped* in *Spirit* and *Truth*.

It consisteth of two parts.

1 A prohibition of *making any Image* representing his Divine Godhead.

2 Of *exhibiting* any worship to any Image.

And that.

1 Because he is *incomprehensible*, cannot bee represented in any forme visible.

2 Because he is *able to punish* the contemners of his *Name*.

And to *blesse* his true worshippers

1 There-

Thou shalt not, &c.

1 Therfore we are not to *grave*, or make any *Image*, or resemblance of him.

For when he gave the Law, (saith Moses) *hee appeared in no manner of similitude.*

Deut. 4. 15

To whom then will ye liken God? or to what likenesse will ye compare him?

Esa 40. 18.

2 Neither are wee to make the *likenesse* of any thing to *worship* it.

For as we ought not to make any *resemblance* of him: so neither when wee make the *similitude* of any thing else (*the true use of making pictures, and the like, being lawfull*) *not to worship* or attribute any *honor* to it.

Not that all *Images* are hereby *forbidden*.

1 For some in the *Old*

Testa-

Testaments were Typicall.

The *Brazen Serpent*, being the Type of Christ.

The *Two Cherubins* on the *Arke*, represented the Majesty of *God*, attended by his *Angels*, &c.

2 Some are for *Ornament*. Many in the fabrique of the *Temple*, and in the *holy Vessels* of it.

3 Some *Historicall*, of stories either out of the *Scriptures*, or of other *Writers*.

4 Some for instruction in the *nature* of *Beasts*, *Cities* and *Countries*.

Saint *Paul* saith, that *the Gentiles changed the glory of the incorruptible God, into an Image like to corruptible man, and to Birds and fourefooted* Rom. 1. 23

footed Beasts, and creeping things; wherefore God gave them up to uncleanneſſe, &c.

Thou ſhalt not bow downe, &c.

1. Either by *bowing* the body, *uncovering* the head, or *bending* the knee to them.

2. Or by ſetting the ſame in any *eminent* place *to worſhip them*, beſtowing extraordinary *coſt* on thē, making *Pilgrimages* to them, or dedicating *Altars, Lampes*, or the like, to them.

For I the Lord, &c.

By this *Commination* he ſheweth his *power* to *puniſh* offenders, and that he is *able* and all-ſufficient, to *ſupply* our wants likewiſe.

Like

Like the jealous husband, who will have no partner in his love. *Am a iealous God.*

And ſuffereth no *Corrivall, Competitor,* or *ſharer* in his *Service.*

My Sonne give mee thy heart: thy whole heart.

Puniſhing them, that run after falſe Gods, in many *deſcents,* even as long as they ſhall continue in their *idolatrous* courſes. *And viſit the ſinnes, &c.*

Though the ſonne ſhal not beare the iniquity of the Father, yet this is ſo odious to him, that hee will take vengeance of the Idolatrous generation.

As of the Iewes in generall.

Salomon, and others.

1 To

1 To shew how odious *idolatry* is to him.

2 To force men (who naturally have a love and care to their *posterity*) by this commination, to abstaine from it, lest their issue be plagued.

Psal. 97. 7. *Confounded bee all they that worship carved Images, and that delight in vain Gods.*

And shewing mercy, &c.
[a] 145. 9.
[b] Ja. 2. 13.

The mercy of the LORD is { [a] *over all his workes.* / [b] *over his Justice.*

For whereas hee punisheth *Idolaters* in his *Justice*, but to *three* or *foure* generations. Hee is *mercifull* to *thousands* of those that worship him aright, *throughout all generations.*

Luc 1. 50.

His

His *reward* is alwayes greater than his *punishment*.

Of his own nature more bent to shew mercy than to execute severity.

It is his *proper worke*, and suitable to his *nature*, to have *mercy*, but he is hardly drawne to *punish*, as being a *worke* altogether *unsuitable* to his disposition. Esa. 28. 21

With their *whole heart*, without *hypocrisie*, and doe not impart that *worship* to others, which is *due* to him. *To them that love me.*

In *obedience*, walking in his wayes. *And keepe my commandements.*

All his *Commandements* but chiefely this, concerning his *worship*.

The

The third Commandement.

Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

The Scope of which is to shew what reverence is due to *God* in our *Conversation*, especially in the use or abuse of an *Oath*.

Thou shalt not take the Name of the Lord in vaine.

THe *Name* of the *Lord*, which in it selfe, is *Holy*, *True*, and *Just*.

And therefore we ought not

not to *prophane* it, or take it in our mouthes, *lightly*, or upon every small occasion.

Herein we offend.

When we *Blaspheme* God, either *openly*, or in our *hearts*.

When wee use *his Holy word* to any prophane, scurrilous, or impure end.

When wee commit *Perjurie*.

When wee *murmure* against him.

When we leave his *Providence*, and consult with *witches*, or the like.

When wee *sweare*, upon triviall, and light causes.

When wee *curse*, or use unlawfull *imprecations*.

When wee *performe* not that

that, which we faithfully promise.

When we (in any action of our owne) detract from Gods Glory, and attribute, and arrogate too much to our selves.

An Oath is to bee administred when the Glory of God is questioned, or some weighty matter urgeth it upon the Magistrates command. And to bee taken by those who are of yeares of discretion and in their right senses.

For the Lord will not, &c.

The Lord, and Iudge of Heaven and Earth, who seeth, and observeth all our actions, is so farre from conniving at this sinne, that without repentance, hee will condemne every one that

that offendeth therein.

Saul, for unadviſed *Curſing* and *adjuration*, loſt a victory againſt the *Philiſtims*. 1 Sam. 14. 24.

For *conſulting with a witch*, was (with his *ſonnes*) brought to untimely *end*. 31. 4.

Sennacherib, for blaſpheming *God*, was ſlaine, by his owne *Sonnes*. 2 Kings 19. 10.

Ananias, for *lying* to the holy *Ghoſt*, died ſuddenly. Act. 5. 5.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day, &c.

IN this Commandemẽt are *two things* contained.

1. A *Precept* or declaration of the will of *God*.

To set apart some day,

1. To the publike *worship* of *God*.

2. In *ceasing* frō our *labors*.

2. *A Reason*, of the Commandement.

1. Because *God* after the *Creation* rested on the *seventh* day.

2. Because he also *blessed* and *Sanctified* it.

Remember. Let not worldly cares put it out of thy *minde*, but observe it with all care and *Religion*.

And not without great cause was this *Precept* so strictly urged.

1. Because by the *neglect* of it, ariseth the neglect of

of all *Spirituall* duties.

2. Because in it was contained a *Type* or shadow, of the great and everlasting *Sabbath*, which is our *Sanctification.*

3. Because wee have thereby, some time to shew *mercy* to our servants and beasts, wearied with labour.

In frequēting the *Church*, and there to exercise thy selfe,

In *Prayer.*

Hearing the *Word.*

Receiving the *Sacraments.*

In Pious and Religious *workes*, as

Visiting the *sicke.*

Releeving the *poore.*

That thou keepe holy, &c.

Meditating on Gods *workes*.
Praising him for them.
In refraining *from sinne*.
In resting from servile *labour*.

And although that part of the Iewes *Sabbath* bee abrogated, which respected the *Seventh* day, *Sacrifices*, and other *exterior acts* of Gods worship, commanded, and enjoined to the *Iewes*: yet the *Church* hath appointed in stead thereof *the Lords day* or *Sunday* (called the *first day of the weeke*) wherein all *Christians* are bound to retaine and observe all the duties of the first *Sabbath*, avoiding the *Iewish* strict & superstitious *Ceremonies*.

Reve.1.10. Act. 20.7. 1 Cor.16.2.

In

In following the *vocation* appointed thee by *God*, wherein thou art to *omit* nothing, necessary for the *sustentation* of thy family.

Sixe dayes, &c.

And not to *spend* those sixe dayes wholly in *idlenesse, pleasures or excesse.*

Nor in the *publique duties* of the *Sabbath*, and thereby neglecting the *care* over thy family.

In *that day*, neither *thou*, nor any of thy *family*, or *cattell*, shall doe any *servile labour*, (except in case *of necessity*, and *preservation* of *Gods Creatures* from damage or losse) but yee shall spend it in those religious *duties*, formerly set downe.

But the seventh day.

Mar. 2. 27. In case of *necessity* (*The Sabbath being made for man, and not man for the Sabbath*) wee are to conceive, that it was ordeined not to *destroy*, but to *preserve* him, and therefore all works are not forbidden that day.

Numb. 28. 1. 1. *As dressing of meate.* By the example of the *Priests*, who on the *Sabbath killed the Beasts for sacrifice, and dressed the rest.* And of

Mat. 12. 1. *Christs Disciples*, *plucking eares of corne*; and

De Coron. milit. c. 3. *Tertullian* saith, that the *Ancient and Primitive Church never fasted on the Sabbath day.*

Luke. 6. 7 Io. 5. 2. *Ministring Phisicke to the sicke.* By the example of our *Saviour healing* on *that day.*

3. *Saving Corne, Hay,*

Houses.

Houſes, and the like from periſhing. By our *Saviours* queſtion to the *Phariſes*. Mat. 12. 11.

2. *The Reaſon* why *God* commanded the obſervation of the firſt *Sabbath*; was,

1. Becauſe, after *God* by his *word*, had created the *univerſe* of nothing; he reſted himſelfe, *from all the worke that hee had made*. Gen. 2. 2.

2 Becauſe this day was by him *bleſſed* and *ſanctified*.

And the Reaſon why the *Seventh day* was changed by the Apoſtles, and continued by Chriſtian Emperors, into the *firſt day of the weeke*, upon which the *Chriſtians Sabbath* is obſerved; was, in remembrance

of our Saviours *Resurrecti-*
Ioh.20.19. *on*, (which hapned on this
.26. day) as may be gathered by *Christs* selecting that day to appeare twice to his *Apostles* after his *Resurrection*.

The second Table.

The fifth Commandement.

Honour thy Father and thy Mother, that thy dayes may be long in the Land, which the Lord thy God giveth thee.

AS the *first Table*, teacheth the *Honor and love of God*, so doth the *second*, the *Duties* we owe to our *Neighbour*.

And

And the first *Commandement* of this *Table*, enjoyneth us to *honour* and *reverence* our *Parents*, as being the *thing*, which *God* esteemeth next in degree to his *Honor*.

And it containeth,
First, *A Precept.*
Secondly, *A Promise.*

1 The *Precept*, is Generall, and Particular.

1 The *Generall* comprehendeth our *Dutie* to all our *Elders*, and *Superiors*, whom *God* hath set over us, for our government and preservation: which *duty*, is of *necessity* to bee performed, in respect of the upholding of *Politique* government.

2. The *particular Precept*,

cept, conteineth our duty to our naturall *Parents*, Father and Mother, of what degree, estate, or condition soever they be.

Whether *Poore* or *Rich*, *Good* or *Bad*, this *Commandement* layeth hold on us.

Honour thy Father and Mother.

That which wee are *enjoined* to do by these *words* is to

Reverence them: as from whom wee received our *being*.

Love them: for their care, sorrow, and paines in our *education*.

Obey them: in all lawfull things, as being appointed by *God*, to cõmand over us.

Bee thankefull to them: In requi-

requiting their *charge* and *love*: In ministring to their *necessities*.

Be patient with them: In their *Correction*, & bearing with all their *infirmities*.

That which wee are *forbidden* to do against them, is

Not to speake evill of them, or to curse them. Exo. 22. 27. Levit. 20. 9.

Not to see them want. Mat. 25. 35. Mar 7. 11.

Not to be ashamed of them, for poverty, or other cause whatsoever.

2. *The Promise*, is made to all such, as shall keepe this *Precept*, which is *Long dayes*, of life *here*, and *happy* too, else they would bee no better than a *Curse*. *That thy dayes may, &c.*

Long

Long dayes hereafter, for ever in bliſſe, which is the higheſt bleſſing that can befall to any.

Eph. 6. 2. It was S. *Pauls* obſervation that this was the *firſt Commandement* that had a *Promiſe* annexed to it.

This *Promiſe* God made.

1. To allure us to the *Duty*, of reverencing and obeying our *Parents*, and Superiours.

2. To ſhew, how highly he eſteemeth of it.

3. It ſuits with the Commandement, If wee honour our Parents who gave us life, wee ſhall bee rewarded with long life.

The

The ſixth Commandement.

Thou ſhalt not kill.

THis *Commandement* followeth *properly* and in *order* in the next place: for mans life being the moſt *precious* thing in this *world*, and upon which all other things *depend*, *God* ſeemeth to take *care* by this *Commandement* for *peace* and *quietneſſe*, whereby mans life may be *preſerved*

The *life* of *man* ought to bee *preſerved* for three reſpects:

1 Becauſe *God* is the *Iudge* of man onely.

2 *Nature*

2 *Nature* desireth nothing more then the preservation of *life*.

3 *Murther* destroyeth all *society*.

Thou shalt not kill.

Neither thy selfe nor others.

Neither shalt thou have any *desire* to doe any such *act*.

Vnder this *Commandement* are divers other *particulars* forbidden: for as *God* forbiddeth the *Act*, so doth he command that all *occasions* or meanes to execute that *Act*, be forborne and taken away.

If *God* commands us not to kill, then hee prohibits the affections to *Slaughter*.

Anger.

Anger.
Vniuſt Warre.
Quarrelling.
Chiding.
Hatred.

And all other things of this nature, which may bee as provocations to *ſlaughter.* Mat. 5. 22.

And on the *contrary* he enjoyneth us.

To love our Neighbours as our ſelves.

To live *peaceably* and *quietly* with them.

To doe good for evill.

And all this becauſe,

Man is the Image of God.
Fleſh of our Fleſh.

The thing that *Chriſt* paid ſo deare for.

The

The seventh Commandement.

Thou shalt not commit Adultery.

Thou shalt not commit adultery.

THE chiefe aime and scope of this *Commandement* is, to preserve the *marriage* bed inviolate. And with great reason it is placed *next* to the prohibiting of *homicide*: because, that *next* and *deareſt* to a *man*, after his owne life, is the preservation and honour of his *wife*; for they two *are but one flesh*.

Gen. 2. 24

And by this *Commandement* is also implicitly and secretly forbidden,

whore-

whoredome, Inceſt, Sodomy. [a] Sins againſt Nature. [b] Vnlawfull deſires and affections, Vncleanneſſe, Evill talke, Obſcene Songs, and Impudent behaviour, Vncivill ſights, Laſcivious Pictures, Intemperance of Diet, Delicacy and exceſſe in Apparell, and the like, being provocations to the Sinne here forbidden.

[a] Ro. 1.26.
[b] Mat.5.28

And as we are *prohibited* theſe things, ſo are wee *commanded* hereby; To live *Chaſtely*, *Temperately*, *Modeſtly*, and *Purely* in heart. For by theſe Vertues (as our *Saviour* telleth us) we ſhall come to the *beatificall viſion of God*, and enjoy that *Bleſſedneſſe* which hee hath promiſed to

Mat.5.8.

to those, that in pureneſſe of heart, love and ſerve him.

The eighth Commandement.

Thou ſhalt not ſteale.

Thou ſhalt not ſteale.

THat is, thou ſhalt not take from *another* any thing which is not thine *owne*. And againſt this *Commandement* we may offend divers wayes.

By committing *Sacriledge*, taking any thing from the *Church*.

By *with-holding* that which is due to *King*, or *Prince*.

By

By *robbing* on the high way, or out of houſes.

By *deceiving* any man:

In *bargaining*.

In falſe *weights* and *meaſures*.

In being *bankrupt* without cauſe.

By *oppreſſing the poore*, or keeping his pledge.

By *encroaching upon* the poſſeſſions of any other, either by violence openly, or by fraud, in removing Land-marks, &c.

By *keeping* that which is found, from the true owner.

By *denying* or concealing a truſt.

By *detaining* the Labourers hire.

By *living idely*, and eating

ting out of another mans labour.

By *neglecting* a Masters Service, & mis-spending his goods.

The ninth Commandement.

Thou shalt not beare false witnesse against thy Neighbour.

Thou shalt not beare false witnesse, &c.

THou shalt not give false evidence before a *Iudge*, against any man. Whosoever doth so, is not onely guilty of the breach of this *Commandement*, but of the *Third* also, in committing *Perjury*.

Neither

Neither is false *Testimony* with an *Oath* forbidden onely, but also without an *Oath*.

1 Thou shalt not *accuse* thy *brother* unjustly.

Slander him.

Revile him.

Backbite him.

Abuse him by uncivill jests.

2 Thou shalt not *lye* or *equivocate*,

Either for *sport*.

Or to avoid *danger* or *losse*.

For though some seeme to approve,

Of *Iacob*, in lying to his Father, that he was *Esau*. Gen. 27. 19

The *Midwives*, to save the Children. Exo. 1. 19.

Rahab the Harlot, to save the spies. Ios. 2. 4, 5.

Mi-

1 Sam. 19. 14. *Michol* to save *David* her Husband.

Iud. 11. 5. *Iudith*, to deceive *Holofernes*.

S. Augst. Yet it is safer (with *Saint Augustine*) to hold, that all *lyes*, *being directly opposite to truth*, *must needs be sinne*.

The tenth Commandement.

Thou shalt not covet thy Neighbours house.

Thou shalt not, &c. THis *Commandement* is directly against *Covetousnesse*, or evill *Concupiscence*, the issue of *Originall Sinne*, which was derived to all *mankinde*

kinde, after the fall of *Adam*.

No man ought to *covet* or desire (no not so much as in his heart) *any thing*, which belongeth to *another man*, and whereby, he may receive any damage or detriment. Nu covet.

Neither his *house*, which is his inheritance, and his defence, against the heate of the *Sunne*, and the sharpnesse of the *cold*.

Nor his *wife*, which is *bone of his bone, and flesh of his flesh*. His partner as well in *sorrow*, as *pleasure*.

Nor *his Servants*, without whose *helpe* and *labour*, he cannot dispatch his *affaires*.

Nor

Nor *his Cattell*, which doe his *worke*.

In concluſion, *nothing*, which may any way *prejudice* him.

Iam. 2. 10. Now, ſeeing that *He, which is guilty in breaking one part of the Law, offendeth in all*, and that to the *keeping* of it, the whole inward and outward man is required: and that the *fleſh* (while we are in this world) is wholly oppoſite to the *Spirit:* It is impoſſible for us to fulfill the ſame by our owne endevours. For it is with us as it was with Saint *Paul*, Rom. 7. 18. *In our fleſh dwelleth no good thing, and the good that wee would, wee doe not, but the evill*

evill which we would not, that we doe. And ſeeing alſo, that *by the deeds of the Law no man can be juſtified:* not that the *Law* is in fault (being good of it ſelfe) but our owne fleſh, *the carnall minde being enmity with God, and they which are in the fleſh, not being able to pleaſe him:* for the *comfort* therefore of all, when as neither the *workes* of the *Law* could *juſtifie* us, nor we were able to *fulfill* the ſame: *God* of his infinite *mercy*, ſent his *Sonne Chriſt Ieſus* into the world, *that hee ſuffering death for us, might redeeme us from the curſe of the Law, that wee might receive the promiſe of the Spirit through Faith.*

Rom. 3 20.

8. 7.
8.

Gal. 3. 13.
14.

For in him all the *Promises*, *Ceremonies*, and the *Law* it selfe, were fulfilled and ended.

1 *The* Promises.

Gen.1.15. As *the seed of the woman shall breake the Serpents head.*

22.18. *In thee shall all the Nations of the Earth be blessed.*

2 *The* Ceremonies.

Psal.110.4. The *Priesthood*, by his *eternall* Priestood.

Heb.7.27. The *Sacrifices*, by his owne *Oblation.*

Luc.2.21. 3.21. *Circumcision*, by his *Circumcision* and Baptisme.

Mar.14.22 *Passeover*, by the *Eucharist.*

3 The *Law.*

By his satisfaction, and absolute fulfilling of it, in whom was no *sinne nor*

Cant. *spot;*

ſpot; but an abſolute and perfect *Righteouſnes*, which *Righteouſneſſe* hee hath of his free will and mercy *imputed* to us, and made ours, if with a lively *Faith* wee apprehend him and beleeve on him.

And in this reſpect, it may be ſaid, that he *obſerveth* and fulfilleth the *Law of God*, who (not truſting to himſelfe or his owne *works*) commendeth himſelfe wholly to the *Grace of God, and ſeeketh all his righteouſneſſe by Faith in Chriſt Jeſus.* Ro.3.4. 2Cor.5.21

So that wee are to rely on thoſe *words* which S. *Paul* ſpake in his *Sermon* at *Antioch. Bee it knowne unto you therefore, men and* Act.13.38

brethren, that through this man (Christ Iesus) is preached unto you, the forgiuenesse of sinnes: And by him, all that beleeue, are iustified from all things, from which you could not bee iustified by the Law of Moses.

But yet, wee must take this along with us. That this *Faith*, whereby wee beleeve that *Christ* satisfied the *Law*, and is become our *Righteousnesse and Perfection*, is meerely by Gods grace and favour *infused into our hearts* by the *holy Spirit*: which stirreth up in us a loue and desire to keepe the *Law* of *God*: which though the same desire never attaineth to perfection, while

we live in theſe earthly *tabernacles*, for the frailtie and indiſpoſition of the *Fleſh*, yet *God* in his *mercy*, accepteth the ſame for *Chriſts ſake*.

For the better conceiving of the drift and *ſcope* of theſe *Commandements*, wee are to take notice of two things.

1 Whereas, in every *Commandement*, the groſſeſt *ſinne*, tending to the breach of that *Commandement*, is onely forbidden by name, yet we are to *conceive*, that all ſinnes of that *nature* (though leſſer in *degree*, and not named) together with the provocations thereunto, are likewiſe incluſively contained in

that *prohibition*.

2 And where any *Vertue* is commanded to bee observed, there all the *Vices and Sinnes*, contrary to that *Vertue*, are forbidden. And where any *Vice* is prohibited, there all opposite *Vertues* to it are enjoyned.

Me-

Meditations of Death.

THat all men muſt dye, *being long ſince enacted by* Statute *in the Parliament of heaven,* unrepealed: *and the knowledge of the day of death, being by* God kept from us, leſt we ſhould promiſe to our ſelves any thing for future time: *I ſhall not need, to ſpend many words, to prove either the abſolute* neceſſity *of the one, or the* uncertainty *of the other. Onely give mee leave, to conclude this Worke, with a few* Meditations *and* Prayers, *which may ſerve as well for thoſe, who feele*

Aug. in Pſal. 34. Conc. 1.

feele the hand of God by ſick-neſſe: *as for thoſe which are in perfect* health, *to meditate & think upon, that they be not taken unprovided. And this exercise of* Meditatiõ of death, *and reſolution to dye, ought not to ſeeme ſtrange, or hard to* Chriſtians. *For the* Philoſopher *in his time accounted all dayes ſpent without ſerious conſideration of our end, to be but fondly conſumed, and affirmed* That the whole life of a wiſe man, was nothing but a Meditation of death. *And therefore it hath beene obſerved, that* Abraham, *when hee was in the land of* Canaan, *purchaſed no more Land, than would ſerve* to bury his dead. *To teach us, that wee ſhould not fixe*

Plato.

Gen. 23. 3. 19

fixe or fasten our mindes, upon the transitory things of this World, but have our affections bent upon another, and meditate upon the day of our death, which bringeth two benefits with it; first it delivereth us out of many cares and troubles, and secondly it leadeth us to joyes unspeakable. The first of these benefits, the Heathen man, could see, by the light of Nature, when hee said, that No man lived in so flourishing estate, who, if not often, yet once in his life, did not desire rather to dye, than to live. For the unavoidable calamity and grievous diseases incident to this life, doe so often disquiet and vexe a man, that not-

Artabanus to Xerxes. Herod. l. 7.

notwithstanding our life is naturally short, yet sometime it seemeth over long unto him. And therfore (saith hee) Death is the most acceptable and wished for Sanctuary, and place of refuge, for a life ful of misery & grief. *And for the* second *take (amongst many) that of Saint Cyprian.*

Cyp. We passe by death to immortality, neither can we come or attaine to eternall life, but by leaving this life. Nor is our corporall death to be accounted, an end or period of life, but a passage to a better, for by this temporall journey, wee passe to Eternity. *For this separation of the* soule *and* body

(com-

(*commonly called* Death) *if we consider the true scope and aime of* God *in it, is not inflicted by him, as a severe* Judge, *to punish the Elect, but as a most mercifull* Father, *who onely calleth his* Children, *from a dungeon of* misery, *to a place of all* felicity *and happinesse. And this is that, which hath alwayes made the* Godly *to leave this life with such willingnes and joy: and to endure with so great courage and constancy, all their greatest agonies.*

Medi-

Meditations for the ſicke.

Eſa. 38. 1. Set thy houſe in order for thou ſhalt die.

Iob 19. 25 I *know that my Redeemer liveth, and that hee ſhall ſtand at the latter day upon the earth.*

26. *And that I ſhall be againe cloathed with this ſkin, and in my fleſh I ſhall ſee God,*

27. *whom I my ſelfe ſhall ſee, and mine eies ſhall behold.*

This hope is laid up in my breſt.

Pſal. 39. 15 *Lord let mee know mine end, and the number of my dayes: that I may bee certified, how long I have to live.*

6. *Behold thou haſt made my dayes*

dayes as it were a ſpan long, and mine age is as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelfe in vaine, hee heapeth up riches, and cannot tell who ſhall gather them. 7.

And now Lord what is my hope? truely my hope is even in thee. 8.

Deliver me from all mine offences, and make mee not a rebuke to the fooliſh. 9.

Take away thy ſtroak from me, for I am conſumed, by the meanes of thy heavy hand. 10

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like a moath fretting a gar- 11.

garment: every man therefore is but vanity.

Psal.39.13 Heare my Prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14. For I am a stranger with thee: and a sojourner, as all my Fathers were.

15. O spare me a little, that I may recover my strength, before I goe hence, and bee no more seene.

Iob 13.23. Answer me, O Lord, How many are mine iniquities and sinnes? make mee to know my transgressions and my sinnes.

24. Wherefore hidest thou thy face from me, and holdest mee for thine enemy?

25. Wilt thou breake a leafe driven to and fro? and wilt thou pursue the dry stubble?

Oh

Oh caſt mee not away in my weakeneſſe, forſake mee not when my ſtrength faileth me. Pſal. 71. 8.

Though I be *afflicted*, yet let mee not *bee diſtreſſed*; Though in *want* of ſome of thy *comforts*, yet not of all; Though *chaſtned*, yet not *forſaken*.

Bleſſed is the man whom thou chaſtneſt, O Lord, and teacheſt him in thy Law, that thou mayſt give him reſt in the dayes of evill. Pſal. 94. 12. 13.

Before I was troubled I went aſtray, but now I ſhall learne thy word. 119. 67.

O Lord remember not the ſins and offences of my youth, Nor *judge* mee according to my *workes*: For I have done nothing worthy of thy Pſal. 25. 7.

thy sight, but of eternall death. Wherefore I pray thee *blot out all my offenses,*

Psal. 51. 1. 2. *and wash mee throughly from my wickednesse, and cleanse me from my sinne.*

Iob 7. 10. *I have sinned, what shall I doe unto thee, O thou preserver of men? Why hast thou set me as a marke against thee, so that I am a burden unto my selfe?*

11. *And why dost thou not pardon my transgressions, & take away mine iniquitie? for now I shall sleepe in the dust, and thou shalt seeke me in the morning, but I shall not be.*

10. *Are not my dayes few? cease then, and let mee alone, that I may take comfort a little.*

11. *Before I goe, whence I shall*

not

not returne, even to the land of darkeneſſe and ſhadow of death.

A land of darkneſſe, as darkeneſſe it ſelfe, and of the ſhadow of death, without any order, and where the light is as darkeneſſe. Iob. 10.22.

What man is hee that liveth, and ſhall not ſee death, ſhall he deliver his Soule from the hand of the grave? Pſal. 89.27.

The feare of death overwhelmeth me, and my heart is diſquieted within mee, for that I have daily ſinned, and not repented, conſidering that from the Infernall pit there is no redemption. 55.4.

But bee thou mercifull to me, O Lord, and ſave me for thy

thy Names sake, and in thy strength deliver and comfort me.

Ps. 119. 75. I know O Lord, that thy judgements are just, and that thou of very faithfulnesse hast caused mee to bee troubled. Oh let this light affliction (which will quickely bee gone) cause unto mee afterward a more excellent and eternall weight of glory.

2 Cor. 4. 17.

Ps. 94. 19. In the midst of the sorrows that are in my heart, let thy comforts O Lord refresh my Soule.

Iob. 10. 8. Thine hands have made me and fashioned mee round about, yet thou dost destroy me.

9. Remember I beseech thee, that thou hast made mee as the clay, and wilt thou bring me

mee into the dust againe?	
Hast thou not powred mee out like milke, and crudled mee like a cheese?	Iob. 10.
Thou hast cloathed me with skinne and flesh, and fenced mee with bones and sinewes.	11.
Thou hast granted mee life and favour, and thy visitation hath preserved my Spirit.	12.
O Lord thou numbrest my steps, and dost set a watch over my sinne.	14 16.
My breath is corrupt, my dayes are extinct, the Grave is ready for me.	17. 1.
I have said to corruption, Thou art my Father, and to the worme, Thou art my Mother and Sister.	14.
Is there not an appointed time to man upon earth, and are not his dayes as the dayes of	7. 1.

of an hireling?

Iob. 9. 25. *My dayes are swifter than a Post, they flee away and see no good.*

30. 23. *I know thou wilt bring me to death, and to the house appointed for all the living.*

Woe is mee therefore O *Lord*, that I have *sinned*. What shall I doe? whither shall I flee, but to thee O *Lord* my *God*. Bee mercifull to mee in the *last day*. *My soule is very much disquieted within me*, but *Lord*, I require thy ayde & comfort.

Ps. 119. 49. *Bee mindefull O Lord*, of *thy word*, wherein thou hast *caused mee to put my trust*. *Let thy mercy come unto me according to thy Promise*. For thou art my *maker*, and I

am

am the *worke* of thy *hands*.

Deliver mee *O Lord*, from eternall *death*, in that *day*, wherein *Heaven* and *Earth* shall bee dissolved, when thou comest to *Iudge* the *Earth*.

I am affrighted when I consider *that day*, the day of *thy wrath*, the day of *misery*, that great and exceeding *bitter* day.

O Lord, in that *day* where shall I hide my selfe from the face of thine *anger*?

O Lord, when thou comest to *Vengeance*, condemne mee not I beseech thee; but deliver from the gates of hell, my poore *soule*, which I commend unto thee. Acknowledge

then,

then, O Lord, thy *Creature*, not made by any strange *gods*, but by thee, the true and living God. Make my *Soule*, joyfull with thy presence, and *remember* not my *sinnes*, but according to thy great mercy *thinke* upon me in that day, for the *merits* of my Blessed Saviour *Jesus Christ*, Amen.

A Prayer for the sicke.

ALmighty and most mercifull *Lord God*, who by the *infirmities* of this *life*, dost put us in minde of our *mortalitie*, and by these outward *afflictions*, dost call us to inward

ward *Repentance*: I crie unto thee with my whole heart: *Rebuke mee not in thine anger, neither chastẽ mee in thy displeasure. Have mercy upon me, O Lord, for I am weake, O Lord, heale mee, for my bones are vexed.* Thou art Hee, O Lord, [a] *That woundeſt, and healeſt againe,* [b] *that killeſt and reviveſt, that leadeſt to the gates of Hell, and bringeſt backe againe.* If this my ſickneſſe O *Lord*, bee not unto *death*, *helpe* mee on this my *bed* of infirmity, and *ſtrengthen* mee. If thou thinkeſt expedient, rather that I ſhould *dye* than *live*, doe with me according to thy good pleaſure, and receive my *ſpirit* to thy peace,

Pſal. 6. 1. 2. 3.

[a] Ioh. 5. 18.
[b] 1. Sam. 2. 6.

peace, *which I commend into thy hands*, who liveſt and reigneſt God of all mercy, world without end, *Amen.*

Or thus.

O Merciſull LORD GOD, who of thy great *mercy* doſt forgive the *offences* of thoſe who truely *repent*; mercifully looke upon me thy poore *Servant* and hearken unto mee, who humbly crave of thee, remiſſion of my *ſinnes*. Renew *O Lord*, in mee whatſoever is corrupt and decayed, by the *Devils* malice, or mine owne frailtie. Pitie my *ſighes*, pitie my

eares,

teares, pitie my groanes; vouchsafe to be reconciled to mee, that have confidence in nothing, but thy meere mercy. O Lord, it grieveth mee, that I have offended thy Majestie, and it grieveth mee much, that I can grieve no more then I doe. And I humbly pray thee, by the Death, Passion, and Intercession of thy Sonne Christ Jesus, to pardon my offences: promising, that if I recover my former health, thy grace assisting mee, to abstaine from displeasing thy Majestie hereafter. I willingly O Lord, and freely from my heart, for thy sake, forgive all offenders and offences against mee, and I

heartily desire all those, whom I have any way offended, to *forgive* mee. O *Lord*, though my *naturall* man trembleth at the thought *of death*, yet I professe, that I am willing to dye, if it be thy good pleasure. I have received life, and all the blessings of this life from thee, *what shall I render backe to thee* for them. *I will willingly receive this Cup* of death *and prayse thy Name. I commend into thy hands my Spirit*, and whither thou dispossest of mee to live or die, I resigne it to thy good will and disposition; and humblie *pray* thee, that if thou seest it good, for mee, to prolong my *dayes* on earth, that

Psal. 31.6.

thou

thou wouldst renew my *conversation*, by the direction of thy holy *Spirit*, that I may passe those *dayes*, in thy feare: if thou bee otherwise pleased to dispose of mee, take mee I beseech thee into the armes of thy *mercie*, for *Iesus Christs* sake my only Saviour and Redeemer.

Or thus.

O God of all *consolation*, who hast promised to heare all those, that faithfully call upon thee, and not to reject any, that with a contrite *heart*, and penitent *soule*, shall humble himselfe

before thee: I humbly intreat thee in the name and mediation of thy Sonne *Iesus Christ*, that thou wouldest bee pleased to be *mercifull* to me, thy poore *Servant*, at this time afflicted with *sickneſſe*. O Lord, pardon, forget, and blot out of thy remembrance, whatſoever I have committed againſt thee, in the whole courſe of my life. Seale and confirme unto mee (by thy *Spirit*) a *pardon* unto mee for all my *offences*, that I may thereby receive ſuch comfort in my *ſoule*, that I may with all *joy* and willingneſſe, depart out of this *life*, unto thee. Let me bee certified, Rom. 8. 1. *that there is no condemnation*

to

to those which are united and engraffed into Iesus Christ by Faith: that I may bee confident, *that neither my sinnes, death, the Devill, nor ought else can draw me away or separate me from thee:* and that I may bee assured, that thy *Throne* will not be to mee a *Barre* of severity, but a *Haven* of safety, and a sure *Sanctuary* and refuge for me to flee unto. Strengthen this *Faith*, in mee, which may serve as a *Buckler* to defend mee from all *tentations*: and that forsaking the confidence or *strength* of all other things, I may flee wholly to thy *mercy* in *Christ Iesus*, whereby I may bee protected, from the Terrors of thy Rom. 32.

Iudgement. Grant unto me distressed *sinner*, these graces, even for the same *Iesus Christ* his sake, who with thee and the Holy Spirit, liveth and raigneth for ever.

Or thus.

ALmighty and everlasting God, whose yeeres faile not, and who hast *determined the dayes of man, which he cannot passe*, yet thy selfe endurest for ever, and thy *Throne from generation to generation*: Remember that I am *but dust*, like *grasse*, and my dayes as the *flower of the field*, which *flourisheth*

in

in the morning, *and in the evening is dried up and withered. O let mee know my end*, make me mindfull of my mortality. *I am a stranger with thee, and a sojourner, as all my fathers were*, and cannot promise my selfe one *houre*, much lesse any *dayes* or *yeeres* in this my *Pilgrimage*. *I am like a tottering wall* and a *broken fence*, give me *grace* therefore, that I trust not in the uncertainty of this *life*, like the *rich Foole in the Gospell*, but that I may every houre prepare my selfe in thy *feare*, to passe out of this fraile mansion; and to expect thee with a solid *faith* & firme *hope*, waiting cheerefully

Psal. 39. 5.

14.

6. 2, 3.

Luc. 12.

for the day and time of
Tit.2.13. my dissolution. *And looking for that blessed hope and glorious appearing of our Saviour Iesus Christ.* Make mee (like the *faithfull and wise servant*) *ever ready and prepared for the comming of my Lord*, lest being suddenly prevented, I be taken *like a Bird in the snare of the Fowler*. *O Lord*, thou hast by this gentle *correction*, put me in minde of my *mortality*, give me also *grace*, that I may make good *use* of it, that I may cast off all the *cares* of this world, and wholly betake my selfe to make my *peace* with thee. And I humbly *pray* thee, that thou wouldest not forget mee

in

in my *paines* and *miseries*, in all my *infirmities*: bee not farre from me, when by reason of the *terrors* of death, and *assaults* of the enemy, I shall have most neede of thy *helpe*: but strengthen my *soule* with thy holy *grace*, against all *tentation*, that my *Faith* faile me not, but that thy holy *Spirit* assisting mee, I may overcome my *spirituall* enemies, and at the houre of death. *Lord* (I beseech thee) *let thy servant depart in peace according to thy word.* Luc. 2. 29.

Or thus.

BLeſſed Lord *Ieſus Chriſt*, the only *comfort* of the *living*, and the *eternall life* of thoſe which *dye* in thee. I wholly ſubmit my ſelfe to thy bleſſed *Will*, whether it pleaſe thee to ſuffer my ſoule any longer to *live*, in this *earthly Tabernacle* to ſerve thee, or to have it *depart* out of this tranſitory world: being certainly aſſured that it cannot *periſh*, if committed to thy *keeping*. O Lord, I put off this fraile *Fleſh* with a willing minde, in hope of the *Reſurrection* of it at the laſt day, together with

with my *ſoule*, when it will become much more glorious and happy then now it is. I beſeech thee, O *Lord Ieſu*, ſtrengthen mee with thy *grace* againſt all *temptations*, and defend me with the *ſhield* of thy *mercy* againſt all the *aſſaults* of the *devill*. I know that of my ſelfe I have no *ſtrength*: wherefore, my whole *confidence* is in thee. I have no *merits* of mine owne to *alleadge*, for I ſee many, yea, too many of my ſinnes, to *ſtand* up againſt mee: but by thy *mercy*, I truſt that thou wilt *repute* mee amongſt the *Juſt*. Thou wert borne for mee, didſt hunger, thirſt, faſt, & pray for me, thou

thou didst many good works, and sufferedst many bitter things for my sake. Let thy *Blood* wash away the spots of my *offences*: Let thy *Iustice* cover my *unrighteousnesse*, and thy *Merits* plead for mee before the great and severe *Iudge*. And as my *sicknesse* encreaseth, let thy *grace* increase, that my *faith faile* not, my *hope waver* not, nor my *love* to thee *waxe cold*. Let mee not bee cast downe or dejected with the terror of *death*: but when *death* shall seize on the eyes of my *body*, let the eyes of my *soule* looke to thee, and when the use of my *tongue* shall faile me, let my *heart* cry

cry unto thee, *I commend my spirit into thy hands, O Lord,* who liveſt and reigneſt, &c. Pſal. 31.6.

Although thou kill mee, yet will I truſt in thee, and though I walke in the midſt of the ſhadow of death, yet will I not feare, becauſe thou Lord art with me. Pſal. 23.4.

A

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